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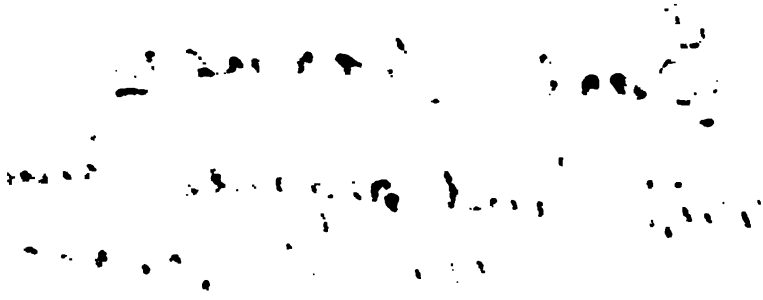

THE

TEACHER TAUGHT;

OR,

THE PRINCIPLES AND MODES

OF

TEACHING.

BY EMERSON DAVIS.

"You have much to learn, even in learning only what others have thought."
BROWNE.

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PREFACE.

If the appearance of a new book were an uncommon event, there would be a propriety in giving to the public the history of its origin and progress. It would gratify curiosity, and might prove a stimulus to others to become authors. But at present there is no need of such a stimulant; and no one is curious to know what induced you to send forth a small volume, to be justled aside, and perhaps buried beneath a mouldering pile of ephemeral literature.

In 1833, I published a small volume for the benefit of the Teachers of Common Schools in this vicinity, called 'The Teacher's Manual;' I aimed at nothing more than making teachers acquainted with the different and most approved methods of instructing children in the rudiments of knowledge. I have since found that teachers need to be taught principles as well as modes; I have therefore merged that book in this; and since the plan of this differs from that, and only a small portion of it is introduced into this, I have given it a new name.

I have endeavored to enter the school-house with the teacher at the commencement of his school, to tell him how to arrange his school, how to manage the internal affairs of his little family, and how to instruct each class. I am aware that much has been published within a few

years on the subject of teaching; general principles have been discussed; and the principles of classical and other seminaries, holding a higher rank than Common Schools, have published their *modus operandi*. A skilful and intelligent teacher will extract from this mass of matter much that he can apply to the business of Common-School teaching, but there are very few who take the trouble to select the materials from all these publications, and to digest a plan for themselves. It has been my purpose to come directly to the aid of the Common-School teacher, to lay out his work, and to tell him how it is to be done. How well I have succeeded, remains to be determined by the experiments of those teachers who shall attempt to follow out the directions here given. I have not covered the whole ground; there are many questions which teachers ask, which I have omitted entirely, partly because they are of minor importance, and partly because it would make the book larger than it seems desirable it should be.

The book is published with a belief that something of the kind is needed, and with a hope that it may be useful.

E. DAVIS.

Westfield, July 8th, 1839.

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THE

TEACHER TAUGHT.

CHAPTER I.

Instructing Children an Honorable Occupation.—Mutual Duties of Parents and Teachers.

It was said by Epictetus, that he who exalts the souls of the citizens confers a greater benefit upon his city than he who raises the roofs of the houses; for it is better to have great souls living in small habitations, than ignorant men burrowing in great houses. This idea was not original with Epictetus, nor did it die with him. It seems to be the spontaneous reflection of every considerate mind, that "learning is preferable to wealth."

If improvements in the arts and sciences could be introduced among a rude and uneducated people, they would be of little use; for there must be a corresponding improvement in the intelligence and morals of a community, in order to render their introduction profitable. If a savage should be supplied with an abundance of money, or with ample means for procuring it, he would remain a savage still. He would squander his money in the gratification of his savage propensities, rather than in the purchase of any thing that would benefit him as a rational, or as an accountable being.

The wealth of a nation does not consist in the number of acres in the national domain, nor in the greatness of

its population, nor in the fertility of its soil, but in the amount of educated mind and moral worth. Hence a nation, comparatively few in numbers, may possess more wealth, and more physical and moral power, than one more populous. England, with its science and morals, is mightier far than untutored China, which exceeds it twenty times in territory and in population.

This being true, it follows that those who labor to exalt the souls of the rising generation, confer upon their country a greater benefit than those who have power to convert log houses into stately edifices, or the "spinning-wheel" into a woollen-factory. The business of the school-teacher is to exalt the souls of the rising generation, and to prepare them to receive and appreciate the improvements made by others, or to make further discoveries. Who will call this an unimportant work? Who, that has any just conception of the value of educated mind, will pronounce the occupation of a teacher to be servile, or mean? I have heard of mothers who were wont to commit their infant offspring to the care of nurses, not because they were unable themselves to take care of them, but because it would be ungenteel. If there be individuals in the community who have such views, (though I hope they are "few and far between,") *they* will regard a school-teacher as deserving no more sympathy or esteem than he who tends their flocks.

In this country the teacher of youth is not generally neglected, nor are his services greatly underrated. I know there are some parents who do not appreciate properly the labors of their children's teacher; consequently they do not manifest for him the sympathy, nor extend to him the aid they ought. But all this proceeds more from ignorance, than from intentional neglect.

The following fact brings into view the feelings of teachers, and the good that may be done by speaking to them an encouraging word. A young teacher, a few years ago, went into a neighboring State to keep school. The inhabitants of the district exhibited no interest in the school, nor any sympathy for the teacher. They were "busy here and there" with their farms and merchandise,

presuming the school would take care of itself. The clergyman of the parish, however, was accustomed to invite the young man to dine with him every Saturday, and, on those occasions, he advised him how to proceed in the management of his school, and gave him many useful hints in regard to himself. A few years after, the teacher became a judge in one of our largest States; and meeting, on a certain occasion, the clergyman who had in his boyhood so hospitably entertained and counselled him, he expressed his warm gratitude for a favor so great and so undeserved. He said, "The advice you gave me, and your interest in my welfare, proved a stimulus to exertion, which has raised me to my present rank."

After all that has been said respecting the careless indifference of parents towards the Common Schools, it may be said, I believe with truth, that they are willing to do for schools all that they suppose to be necessary. Let them be convinced that valuable improvements can yet be made in our Common Schools, and they will afford whatever assistance may be needed.

The teacher who justly appreciates the importance of educating the youthful mind, does not labor for the sake of being praised. It should not disturb his peace of mind, though he meet with many obstacles, and have much that is calculated to depress his spirits. It will be a consolation to know that his occupation, in the utility of its results, is second to none save the ministry of reconciliation. "For my own part," says a writer on education, "I doubt whether there be a more useful set of men in society, than good instructers. If usefulness constitutes respectability, and talents deserve reward, I am confident none should rank before them, or receive more for their exertions."

Thales, Pythagoras, Euclid, Plato, Aristotle, Socrates, and a long list of distinguished men of ancient times, together with Hutton, Milton, Johnson, Dwight, and a multitude of similar characters in modern times, will be remembered as eminent teachers so long as literature exists, and genius is esteemed. Egypt, Greece, and Rome were raised from barbarism to a half-civilized state by the labors of some of the ancient teachers. They

were highly valued by their countrymen. Philip of Macedon said to Aristotle, when he sent his son Alexander to his school, "I rejoice not so much that a son is born to me, as that he is born in your day, that he may be benefited by your instructions." Alexander afterwards said, "he had no less affection for Aristotle than for his own father; for from one he derived the blessing of life, from the other the blessing of a good life."

Plato said, "If the public are benefited in any wise by my acquirements, it is not to me, but to my teacher, Theodosius, to whom they are indebted." Ask the king on his throne, the statesman, the learned philosopher, and the theologian, from whom they received the first rudiments of learning, and they will say, "From my old schoolmaster. He took us when children, expanded the powers of our minds, rectified our unruly passions, and infused into us a love of knowledge, and an ambition to explore the boundless fields of learning."

The teacher who acts well his part, is indeed a very honorable character. His influence extends from the cottage to the palace. He is in fact the ruler of the people; he holds the twigs in his hand, and can bend them which way he will. Let the well-qualified and faithful teacher receive an ample support, as well as all due honor; let the incompetent, and the unfaithful, if such there are, be removed from a station so responsible, and in which they have an opportunity of doing incalculable mischief.

Another circumstance which attaches great importance to the business of teaching, is the relation the teacher sustains to his pupils. He stands in the parents' place; he is employed by them to assist in training up their children "in the way in which they should go." The young mind is intrusted to his care to mould and fashion; it belongs to him to develope its powers, and to give it a kind of first impulse, that shall send it forth in the pursuit of knowledge and virtue, or accelerate it in the way to ruin.

If such be the relation of the teacher to his pupils, it follows, that an interesting relation also subsists between

the teacher and the parents. The former is the *assistant* of the latter. Out of this relation grow mutual duties. Parents are bound,

1. To pay teachers a fair compensation for their services. If well qualified for their office, they are entitled to higher wages than persons engaged in agriculture, or in the mechanic arts, because they are obliged to incur a greater expense than they in acquiring a knowledge of their profession. The young man who learns a trade often receives wages during the whole, or a part of his apprenticeship. He who is preparing to teach, not only receives no compensation, but is often at much expense. He cannot afford to qualify himself expressly for teaching, unless he receives a greater compensation than he can get for doing that which requires no learning or skill.

2. Parents ought to treat the teacher of their children with respect. It matters not, whether the teacher be in all respects worthy or not; so long as he holds the relation of a teacher to the children, and of an assistant to the parents in qualifying their children for the active scenes of life, there ought to subsist between them an entire harmony of feeling. Children should never discover that their parents send them to a teacher whom they do not respect. If children have faults, or infirmities, or any excellences that would be useful to the teacher to know, he should be informed; on the other hand, if the teacher discover faults in a child of which the parent is ignorant, he should disclose the fact.

Teachers also are bound,

1. To speak kindly of parents in the presence of the children.

2. They ought to consult with the parents respecting an indolent, mischievous, or disobedient child. It is not advisable generally to punish a child, certainly not with severity, until the parents have been informed respecting the matter. And,

3. Teachers should not stand aloof from those parents whom they suppose to be somewhat unfriendly. Let an interview be sought with such; it may remove hard feelings, and be of essential benefit to the school.

CHAPTER II.

Qualifications of Teachers.

THERE is no occupation in which we can engage, that does not require some peculiar qualifications to enable us to pursue it with profit to ourselves or others. The shoemaker, the tailor, and the carpenter must serve an apprenticeship before they expect to succeed in their business. The physician must study long and carefully, before we are willing to commit to his charge our sick children. Is it not as necessary that those who undertake to mould the juvenile mind, and to bring all its powers into proper action, should spend some time in learning how to perform an operation both delicate and difficult?

The following are some of the qualifications of a good school-teacher:—

1. The Common-School teacher must have a *critical* knowledge of all the branches in which he instructs. I speak not now of the *extent* of a teacher's knowledge, but of its *accuracy*. There are many whose knowledge is sufficiently extensive, but who seem never to have investigated any subject minutely. When they are close pressed, and required to tell why and wherefore a thing is as it is, they are constrained to confess their ignorance, or to give an indecisive answer.

A teacher may understand a proposition so as to believe its truth, and yet be utterly unable to explain it to the comprehension of a child. It is necessary that a teacher not only receive a truth into his mind, but he must shape it to his own mode of thinking, before he can present it to the mind of another. He receives an idea clothed in a peculiar phraseology; but he cannot communicate it clearly to others, unless he is able to strip off its external covering, and to clothe it in a dress com-

posed of such words and accompanied by such illustrations as a child can understand. Until he can do this, his knowledge is not critical and accurate.

If food remain in the stomach undigested, the body will not be nourished; in like manner knowledge is not useful, unless it be digested and incorporated with our trains of thought, so that we can use it when occasion requires.

The mind of a child cannot receive abstruse opinions, nor digest complex or crude thoughts; it can receive only simple ideas. A teacher should understand every proposition he attempts to teach so perfectly that he can analyze it, and present it by piece-meal. He must be able to strip the truth of every needless appendage, and bring it before the child's mind in the simplest form. Suppose the idea to be communicated is, that "x has two sounds, sharp like *ks*, and flat like *gz*." The young pupil knows what is meant by *sharp* knives, and *flat* stones, but he may be utterly unable to divine what is meant by a flat or a sharp x. Now there is a call for critical knowledge. The teacher may tell the child, that some noises are sharp, like a whistle, and others flat, like a rap upon a rock, or a log; he may tell him that x in *exalt* sounds like *gz*, as g z a l t, while in *excel* it sounds like *ks*, as e k s e l l. The way will now be prepared to ask the child if he perceives any difference in the sound of *eks* and *egz*. If he does, he perceives that one gives a sharp and the other a flat sound. After the complex proposition has thus been analyzed, and the component parts presented to the juvenile mind, the way is prepared for presenting the complex idea that x has two sounds, a sharp and a flat.

Almost every truth that is taught to children in a Common School must first be reduced to a simpler form. Hence it follows, that if a Common-School teacher is not prepared to teach accurately, he is not prepared to teach at all.

2. A second qualification, essential to a good teacher, is the possession of a good degree of general knowledge. It is by many supposed that a teacher of children needs no information, except of the branches in which he instructs. In schools where none of the children study

arithmetic, grammar, or geography, teachers are frequently employed who are profoundly ignorant of every thing except reading and spelling. Committees sometimes approbate such teachers for a particular school. It is my belief that if a young man or woman cannot teach all the branches usually introduced into Common Schools, it is presumptive evidence that he or she is not a critical scholar, and cannot teach any thing properly.

The teacher is employed to educate the mind of the children. He is to develope their powers, to try their strength, and to bring every faculty into exercise. How can he do it unless he has some knowledge of the mind? It seems to me in the highest degree absurd to employ one who is ignorant of the philosophy of the mind, and set him to unfold its powers, and to give them a right impulse. I would not send my watch to a blacksmith to be repaired; shall I send my child to one ignorant of the laws of mind to be educated?

A teacher will also be greatly benefited by a knowledge of natural philosophy, chemistry, and natural history. It will furnish him with a fund of materials for illustration, and enable him occasionally to interest and instruct children by explaining to them some of the common phenomena of Nature.

Another advantage of much general information is, that it keeps a teacher from giving so much false instruction as he otherwise might. He whose knowledge is limited, is very likely to lay down partial, for universal truths. He may say that every pond or lake having an inlet must of course have an outlet; that a *pound* is always sixteen ounces, or that *brought* is always an active verb.

3. Another qualification of a good teacher is a love of learning. Those who feel no thirsting for knowledge themselves, will do very little to inspire children with a love of learning. "It has been no uncommon thing to see school-teachers, as soon as the labors of the day were closed, engaging in scenes of amusement wholly foreign to their business, and suited to unfit them for the duties of the succeeding day."

Children are creatures of imitation, and the spirit of

a teacher is always more or less infused into his pupils. If he is full of life and energy, if his soul glows with a noble enthusiasm in the pursuit of knowledge, a similar spirit will pervade the school, and there will be a fellowship of kindred minds. The children will love their teacher, because he manifests so much zeal and interest in their welfare.

If, on the contrary, the teacher have no peculiar love of learning, if he have no enthusiasm, he is likely to be dull, drowsy, late to school and early away. If, as he goes from house to house through the district, he manifest no special interest in the welfare of the children, there will be a sluggish spirit pervading the school, there will be more play than study, more books destroyed than learned, and in some cases more hurt than good done.

4. Another qualification of a good teacher is an aptness to teach. One is said to be apt to teach, who is ingenious in devising ways and means for illustrating a truth that is not understood by the pupil; who is quick to discern and appreciate a scholar's difficulty, and as quick in affording assistance. A child perhaps does not know the meaning of a word, or attaches to it a wrong meaning, and consequently gives a wrong answer. If the teacher is not quick to discern, he may explain again and again, and the child will remain in the dark as much as he was at first, and, finally, the teacher, in a fit of despair, may pronounce the child a dunce, when he himself is the greater dunce of the two.

Any individual who has a tolerable share of patience, a love of learning, and a critical knowledge of what he attempts to teach, will, by practice, acquire a facility and an aptness in communicating knowledge.

5. Another essential qualification of a school-teacher is self-government. There is scarcely any situation in which there is needed a more perfect self-control than in that of a school-teacher, when surrounded by a group of children and youth, whose minds are receiving impressions from every word and action of him who holds the responsible situation of instructer. A child of peculiarly delicate feelings may be addressed with too much severity,

or a dull scholar may be injured by being called a blockhead. A teacher must have such entire command over himself that he can refrain from unjust and unnecessary rebuke, and also from a smile, if by it the well-disposed child will be grieved. If a child tries to do well, though he does poorly, he is not to be reprimanded. If he thinks he does all he can, the teacher ought not to treat him as a liar, nor should he proceed to rebuke and chastise him for his delinquency. A teacher should never appear to be angry; it is better to let a child go unrebuked, than to do it in a passionate or unkind manner. Collisions between the teacher and pupils often arise from censure or praise bestowed without much judgement. Let the teacher learn not to speak unadvisedly with his lips.

6. The last qualification I shall mention is good morals. Children must receive good and faithful moral instruction, or it will be of comparatively little use to teach them the elements of human science. It is necessary to make as careful provision for the former as for the latter. Our laws very wisely provide that a school-teacher shall be a person of good moral character. It is not enough that he be a person of unexceptionable morals, merely free from vicious habits, but he should have some positive excellences, and so much zeal that he shall improve occasions and opportunities to inculcate upon his pupils the obligation they are under to discharge the duties they owe to God and to their fellow-men.

The following general remarks are borrowed from others, and introduced to corroborate some of the preceding views.

Dr. Watts makes the following remarks respecting some teachers:—"There are some very learned men, who know much themselves, but who have not the talent of communicating their knowledge; or else they are very lazy, and will take no pains at it. Either they have an obscure and perplexed way of talking; or they show their learning uselessly, and make a long periphrasis on every word of the book they explain; or they *cannot condescend to young* beginners; or they run presently into the *elevated parts of the science*, because it gives themselves greater

pleasure; or they are soon angry and impatient, and cannot bear with a few impertinent questions of a young, inquisitive, and sprightly genius."

Miss Hannah More says, "There are three things in particular, which a school-teacher must not be without, —*good sense*, *activity*, and *piety*. Without the first, he will mislead others; without the second, he will neglect them; and without the third, though he may civilize, he will never Christianize them."

Another author says, "It is of the highest importance, to select teachers who have *learned to govern their own temper*; who unite *firmness*, *decision of character*, and *stability*, with *mildness*, *patience*, *forbearance*, and *kindness of disposition*; who are not liable to be moved, either to *vehemence*, or to *peevishness*, *sharpness*, or *ill-humor*, by the waywardness of their children, or by the various difficulties of the task; whose TONE and MANNER, as well as *feelings*, shall be uniformly those of *parental affection*; and who shall be disposed, from a sense of duty, to exercise constant vigilance in marking, and *gently* counteracting, every instance the children may exhibit of insubordination or disobedience, or of fretfulness, selfishness, unkindness, or violence in their intercourse with each other."

The same writer furthermore observes, "We need men, who *are thoroughly acquainted with the branches they are employed and expected to teach*; and whose highest ambition, in the literary world, is to acquire the reputation of *good schoolmasters*. And this is a reputation which in reality far transcends the glory of the victor's wreath, or of the imperial crown; for they are developing the powers of immortal spirits; forming minds to act on a multitude of other minds; preparing agents that may affect the destiny of a nation; making impressions which, in their results, will be lasting as eternity! Noble and responsible employment! If they succeed well, theirs is the honor of contributing essentially to the happiness and usefulness of the rising generation; the refinement and moral cultivation of the community; the stability and glory of the Republic."

CHAPTER III.

Arrangement and Government.

THERE is no one thing more conducive to despatch than system. The mechanic, the farmer, and the merchant have usually a plan by which they are guided in their daily labor.

It is very certain that he who has no plan of operation fixed and settled in his own mind, but gives himself up to be directed by the varying circumstances of the day, will perform much less labor than one who has his course previously marked out, and whose constant aim is to adhere to it, with as much precision as possible.

Every school-teacher should have a system, or plan, by which the labors of each day are regulated. It should not be one that is accidental or traditionary, but one which he thinks preferable to any other, and for adopting which, he can give definite, and to himself satisfactory reasons.

The plan of a young teacher will not probably be as perfect as that of one who has had much experience. If, however, he loves his work, he will systematize his labors, so as to accomplish the most in the least time. The ill success of many teachers is occasioned by their destitution of system. They have no fixed order of labor, and no fixed time for hearing the different recitations, and consequently some things are left undone each day, if the school is large, or else they are performed in so hurried a manner that their labor is lost.

The first thing to be done towards systematizing a school, is to arrange the scholars in as few classes as possible. This is important for the teacher, as well as for the scholar. It diminishes the extent of surface over which the labor of the teacher is spread, and will

enable him to increase the depth of his instructions; and thus the pupil derives great advantage. If ten classes are to recite in three hours, the time allotted to each will be eighteen minutes; if twelve classes recite in the same time, each will be occupied only fifteen minutes. Each scholar will receive daily six minutes more instruction, for the additional time allotted to a class is so much to each scholar in the class.

There never need be more than five reading and spelling classes, and rarely more than four; the first should read or spell twice daily; the classes of younger scholars should read three and four times. Besides these, there will be generally two classes in arithmetic, one in writing, one in geography, and one in English grammar. The number of daily recitations will vary from fifteen to twenty-four; they will not, however, often exceed twenty, so that there will usually be ten recitations for each half of the day.

If now five minutes be allotted for opening the school, either by prayer, reading a portion of Scripture, or singing, as the case may be; if five minutes more be allowed for a recess at the close of the first hour, during which the children may be allowed to stand up, or move about, or talk; if, at the close of the second hour, the boys and girls, each, have a recess of five minutes, during which they may leave the house, if they choose, there will be left one hundred and sixty minutes to be spent in hearing ten classes. Each class will have sixteen minutes on an average; but some classes will be larger than others, they therefore must be allowed more than sixteen minutes, and very small classes less. A teacher must exercise his own judgement respecting the portion of the whole time that is to be appropriated to each class.

When the classes are arranged, an order of exercises should be made out, and put up in the school-room, so that each scholar may know precisely at what time he shall recite. When this is done, the teacher should make a special effort to hear each class at and within the time specified, and to impart as much instruction as possible during that period.

It will be necessary that the teacher be always ready to answer any question that may be asked, without delay. If he is obliged to occupy time in school to study what he should have known before, it will derange the whole order of exercises for that portion of the day. Scholars should be stimulated to get their lessons so well, and to recite them so audibly, that no time may be wasted in repetition. If, however, a class have so little knowledge of the lesson, or are so dull and heedless, that they cannot finish it in the time allotted, the recitation should not be protracted beyond the limits assigned to it, for by so doing another class will be deprived of time which is their due, and one recitation will crowd so hard upon another, that the teacher will be in a hurry till the school closes.

There is a disposition to introduce into schools other subjects than those which are common and elementary. One parent wants his child to study philosophy ; another is anxious to have his children study history, botany, or chemistry. In this way a number of very small classes are introduced, which consume the teacher's time, and deprive those attending to common branches of that degree of attention they ought to receive. The better way to dispose of all this small matter is to omit some of the regular recitations on Wednesday and Saturday ; and on those days to instruct the whole school, or as many as desire it, on these subjects. Such an arrangement will give variety to the exercises, and increase the interest of the scholars.

The ease with which a school is governed depends much on the systematic arrangement of the exercises. If the teacher has a plan, and carries it out in an orderly manner, the scholars will catch the spirit of the times, and be more orderly and quiet.

It is my opinion that much of the insubordination of children in the Common School may be traced to some fault in the teacher. He is hasty or irritable, or exhibits a lack of dignity and self-possession which lowers him in the estimation of his pupils.

Most teachers testify that girls are more easily gov-

erned than boys ; which I think proceeds from some fault in the teacher, rather than in the boys. It is very common for teachers to address boys in ruder, rougher, and coarser language, than they do girls ; boys too are often punished for offences which are overlooked in girls ; or they receive five blows when a female would receive but two. The boys, by being treated severely, are irritated and provoked to render evil for the evil they suppose they have received. I do not say that females are treated too leniently, but that boys are governed by more rigid and severe laws than females, which they consider unjust. I believe that boys are as easily governed as girls, provided they are governed by the same laws, and that those laws are administered in the same kind and courteous manner.

Another circumstance which proves that the teacher's difficulty in governing proceeds from some fault in himself, is the fact that females generally govern better than males. Why ? Some may say that boys have too much gallantry to be rude or disobedient to a female. It is a more satisfactory solution of the question to suppose that females can govern better than males ; because they use softer words, which turn away wrath, and a gentler manner, which heaps coals of fire on the heads of the stubborn.

I will mention a fact related to me by an aged clergyman, which goes to confirm the doctrine I advocate. On leaving college, forty years ago, he taught a select school a year or two in a neighboring State. He was told before entering the school that he would have no difficulty except in controlling one boy, who was represented to be very turbulent. He learned that the boy had been often whipped, and otherwise punished with great severity. The boy was generally regarded as a nuisance to the school. My friend informed me, that when he entered the school he sought out the ugly boy, treated him with an attention somewhat marked, reposed confidence in him, and endeavored to induce a feeling of self-respect. The consequence was, that the boy conducted with great propriety, and studied that winter more than he ever had done before. The effort he made to educate himself, procured for him the esteem and friendship of his teacher

and fellow-pupils. He progressed rapidly in his studies, and commenced a course which has since elevated him to the office of a judge in a neighboring State.

Teachers usually deem it necessary to lay down a complicated system of rules, or laws, with penalties that will be inflicted upon offenders. The teacher is often a stranger to his pupils, and enters the school with a frightful ferula under his arm, and at the close of the first day publishes his code of laws. The children often go home with an unfavorable impression respecting their new teacher; they feel as if he was more anxious to govern them, than to be their guide and friend.

A teacher should not in any manner give countenance to the idea that he is more ambitious of governing, than of instructing his pupils.

I advise every teacher to have as few laws as possible, and those of the most reasonable kind. It has seemed to me that this one law is sufficient; others may think differently, but I can easily show that every thing reprehensible on the part of a pupil is a transgression of this one wholesome law:—

No scholar shall be allowed to do any thing that shall prevent himself or others from deriving the greatest possible benefit from the exercises of the school.

This law will be seen by children and parents to be just and reasonable; it must also be acknowledged that those who violate it deserve to be punished, provided *it shall appear that they meant to do wrong*. Children are full of life and animation, and do many things contrary to a very rigid code of laws, when, in fact, they were only acting out the buoyancy of feeling, without any criminal intention. In such cases they deserve no punishment, unless childish heedlessness is a crime.

Whenever a child in the Common School is called to an account for his conduct, the teacher should examine the matter as if he were that child's personal friend; he should exhibit a tender concern for the good of the child, and an unfeigned regret that he is driven to the dreadful necessity of giving pain to one in whose welfare he feels the deepest interest. If such be the spirit of the teacher,

it will do much towards disarming the most wilful child of his obstinacy. If, on the contrary, the teacher appears agitated or angry, he is not a suitable person to deal with an offending child; less evil will result from allowing his misconduct to pass unnoticed, than from punishing him under the influence of passion. An ancient philosopher once said to his friend, "Take my servant and punish him, for I am angry!"

Teachers should avoid uttering hasty or inconsiderate threats; they are highly improper, and weaken their authority, and diminish the affection of their pupils. Moses on a certain occasion "spoke unadvisedly with his lips, and it went ill with him ever after." It has gone ill with many teachers after having spoken to a child under the influence of anger. Let no one under the impulse of heated feelings assert what he will do; let him wait till his mercury has fallen a few degrees, and then he will not promise more than he will perform.

A child ought not to be punished until his offence has been fairly and fully investigated. Children that have been punished at school generally say they were innocent, or that they do not know for what they were punished. Let an examination of the case be had, and let the child understand distinctly the charge brought against him, and let him be permitted to speak in his own defence.

There is one other thing essential to good government. Generally the examination and punishment of an offender should be private. Let the scholar be detained till the close of school. If the child be obstinate, his obstinacy will be increased by the presence of the school; he will be stimulated to resist, or to answer the teacher impudently, when he would be pliant, and perhaps penitent, if examined privately. It may be proper, and necessary in some cases, to mention the result of such examination to the whole school.

"Government without kindness is cruelty." "Youths treated with severity often become unmanageable. Such are not governed, but oppressed; they see no act of kindness mingled with the duties required of them, and they make no kind returns."

CHAPTER IV.

Differences in the Minds of Children.—First Impressions.—Modes of Teaching the Alphabet.

I HAVE no doubt there are original differences in the minds of children; some have more natural fondness for study than others; some minds develope themselves in the most unfavorable circumstances; while others, with all the helps that can be afforded, make very slow progress.

We are not to conclude that those who are at first exceedingly dull, will never make great proficiency in learning. The examples are numerous of persons who were very unpromising in childhood, but were distinguished in manhood for their great acquirements.

Adam Clarke, D. D., was taught the alphabet with great difficulty. He was often chastised for his dulness; it was seriously feared by his parents that he never would learn; he was eight years old before he could spell words of three letters. He was distinguished for nothing but rolling large stones. At the age of eight, he was placed under a new teacher, who, by the kindness of his manner, and by suitable encouragement, aroused the slumbering energies of his mind, and elicited a desire for improvement. It is well known that he became even more distinguished for his various and extensive acquirements, than he had ever been for rolling stones.

Isaac Barrow, D. D., for two or three years after he commenced going to school, was distinguished only for quarrelling, and rude sports. This seemed to be his ruling passion. His father considered his prospects for usefulness or respectability so dark, that he often said, if either child was to die, he hoped it would be Isaac. But Isaac afterwards became the pride of his father's family, and an honor to his country. He was appointed Master of Trini-

ty College, at which time the King said, "he had given the office to the best scholar in England."

The Rev. Thomas Hallyburton, formerly Professor of Divinity at St. Andrews, had, until he was twelve years old, a great aversion to learning. I might mention many other examples to illustrate the same truth.

The emotions or passions of children are developed much sooner than their intellectual powers. They manifest desire and aversion before they exhibit a gleam of intellect. The developement of intellect will depend somewhat on the kind and strength of the passions that gain the ascendency. If the love of animal pleasures become very strong in early life, the intellect may be compelled to expend its energy in devising means to gratify a sordid appetite.

There seem to be two classes of children, that make eminent scholars. The first exhibit in early childhood a fondness for some particular study, as Ferguson for practical mechanics, Newton for mathematical science, or West for the fine arts. The second class are those who afford no indications of genius in childhood; their love for the arts or sciences seems to be awakened by a happy train of circumstances, often at a late period in their lives. There are, no doubt, many minds that lie dormant, or are employed in mischief, for the want of proper culture, or on account of the adverse influences that are brought to bear upon them, when first ushered into the district school.

> "Full many a gem of purest ray serene
> The dark, unfathomed caves of ocean bear;
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

The school-house is not generally the most inviting place that ever was to a little child. There is nothing about it, that is so interesting as to awaken a child's mind to new and nobler thoughts. It is often located in the highway, and frequently on the top of a hill, exposed to the fierce wintry blast, or in some low, sunken spot, where, in wet weather, it is inaccessible except by wading. The

inside looks dreary to a child; there is usually nothing to attract attention, but naked walls stained with smoke, uncomfortable, rickety benches, carved by unskilful hands, a three-legged table, and a broken chair. Each child, on going to school, goes through with a fit of homesickness, about as regularly as the young seaman does with a fit of seasickness. I have heard of a child, who endured it till nearly noon the first day, and absconded. He went home crying, and said he did not want to stay there, for they did not hang on any pot; another assigned as a reason for not wishing to go again, that there was no pantry; another child, on returning home, was asked what he did at school. "Nothing but sit on a bench and say A, B." These facts show that the first impressions made upon children on entering a school-house are unfavorable to their success in learning.

It is my opinion that the fondness of children for study, and the rapidity of their mental acquisitions, depend, in part, upon the manner in which they are first instructed. At the age of three or four years, children are placed in school, and commence with learning the alphabet. They are usually seated on the most uncomfortable seats in the school-room, and required to observe perfect silence. This is entirely contrary to the habits and inclinations of children. The dulness of the scene is varied only by being called into the floor, two or three times each day, to repeat the names of the letters. Of all this they cannot be expected to know the use, and, if told, it is difficult to make them feel that the benefit will ever compensate for the present inconvenience.

It is a duty, binding upon every school-teacher, to devise or use such a mode of teaching as shall interest little children. He should enter the school-room feeling that the future history of the children committed to his care, will depend very much upon the manner in which they are now taught. If the exercises of the school are so conducted that the child becomes interested, he will be likely to make great acquisitions in knowledge, and be more extensively useful. If the exercises of the school are dull and tedious, the child will go to school with re-

luctance, acquire a disrelish for books, grow up in comparative ignorance, and be less extensively useful.

How important then that teachers feel the necessity of beginning aright, and of bending the twig as it ought to be inclined.

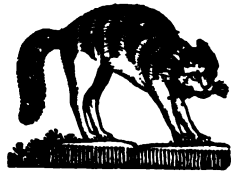
It is not uncommon for children to attend school three, or even six months, before they can name the letters of the alphabet. Little children, before they are one and a half years old, before they can speak five words so as to be understood, generally know the names of the members of the family, of the articles of furniture in the room, the names of various domestic animals, and of parts of the body. If a little child, without the labor of being taught, learns so many names, it would seem that one four years old ought to be able to call the names of twenty-five letters in less than three months. An intelligent child three years old, put into a family with twenty-five children, will learn the names of all in one day so perfectly as to retain them in memory. I will not ask whether little children cannot learn the names of all the letters in one day; but if the requisite pains were taken they can learn them in one week.

In populous villages there should be schools for the purpose of teaching the alphabet, and the elements of reading and spelling, so that the teacher of the district school may not be under the necessity of spending any time upon scholars in this department. In some cases parents teach their children these preliminaries, before they arrive at the proper age for entering the public school.

Since our schools are not yet in all respects what they should be, the Common-School teacher must be prepared for the responsible business of giving the first lessons to the juvenile mind.

The following are some of the ways and means that have been devised for teaching the alphabet.

Present a child with a picture of some object, having the name on the card in capitals. It may be the picture of a cat, thus :—



CAT.

The word is shown to the child, and he is taught to pronounce it, and is referred to the picture for the meaning of the word. The child may then be taught the names of these three letters, and that these letters perform the same office as the picture; they represent the animal. Three letters may be learned at one lesson. Divide the alphabet into words which are names of visible objects, containing three or four letters each, as follows :—

Cat.	Quail.
Boy.	Adze.
Dog.	Dove.
Hen.	Horse.
Fly.	Kite.
Man.	Pin.
Jug.	Ox.

Any other selection of words will do as well. The teacher should be prepared with some short interesting anecdote of a good moral tendency respecting these objects, which will be calculated to excite an interest in the mind of the child.

I am aware of the difficulty the teacher often finds, in not being able to spend much time with the small children; consequently, they are left to themselves most of the day. They become fretful, and vent their ill-will in pinching or kicking their companions who may be in reach. To avoid this, and remove the tediousness of the time, and to cultivate an industrious habit, let them be permitted to stand at the black-board and draw the letters designated for the lesson, or the picture of the object, or they may draw them upon a slate. They may be allowed to examine some specimens of natural history. Every teacher

must feel a sacred obligation resting upon him to endeavor to form the child to habits of industry, and to inspire him at this early period with a love of knowledge.

Another mode of teaching the alphabet, is by picture lessons, or symbolical primers, having pictures whose names begin with the letters to be learned. This mode has the advantage of interesting the child, though attended with one disadvantage. If a child be taught that A stands for Apple, B for Bell, C for Cat, &c., he is likely to imbibe the idea that they stand for nothing else, and that only one letter is required to represent an object.

Some books for children divide the alphabet into six divisions, making as many lessons, having the letters in each irregularly arranged. Others divide the alphabet in a similar manner, though into smaller lessons, having some of the letters repeated in each succeeding lesson. The improvement in these books consists in preventing the children from learning the letters by *rote*—and in presenting to the mind small portions of the alphabet at once, instead of confusing the child, by attempting to grasp the whole.

Mr. Gall, of Edinburgh, has introduced another mode of teaching the alphabet; it was designed for the benefit of infant classes in Sabbath schools.

Mr. Gall divided the alphabet into lessons, and classed together on a card the letters that have a similar appearance, thus :—

ij lf tr

hk nu m

o c e

bd pq

v x z w y

s a g

Double letters.	Terminations.
th,sh,ch,ph	ing,tion,ble,ple

In teaching from this card, it can hardly be necessary to state, that each division is a distinct lesson. By this arrangement of the letters, the teacher will see, and be able to point out to the child, the similarity and differences in their shapes. Thus, in the first lesson, the dotted letter j differs from the i in its greater length, and curve at the bottom. The l and f are of equal length, the one has a square top, the other a curved one, and so on to the others. For the four letters, bd, pq, Mr. Gall uses this simple rhyme :—

b right and d left looking upwards are found,
p right and q left pointing down to the ground.

In the double letters and terminations the teacher should carefully give, and practise the child in, their proper sounds, as without it he would not be able to perceive them from the combination of the letters. Mr. Gall also considers it important that the child be not allowed to pass on to a new class of letters, until he has fully mastered the one before him.

Another method is to teach the children words and letters at the same time. The chaplain of Sing-Sing Prison taught two convicts in this way to read the Bible in less than six weeks.

Show the pupil the first letter in the Bible, I, and "then let him find the same, wherever it occurs in the first verse. Having done this, show him the second letter, n. Let him find every n in the first verse. Having done this, and being told what I-n spells, he has already learned to read the first word in the Bible. Let him then find the first word in the Bible, wherever it occurs in the first chapter. This is his first lesson. Let his second lesson be the second word in the Bible, the letters of which, and their combination, should be taught as before. Let him proceed in this manner through successive lessons, till he has learned to read the first verse in Genesis. '*In the beginning God created the heavens and the earth.*'"

Very similar to this is the Jacotot system, so called in honor of its author, M. Jacotot, of France. It has

been put in practice in some places on the continent of Europe, and some experiments have been made in this country.

I cannot better explain the system than by quoting a page from 'The Mother's Primer,' by Rev. T. H. Gallaudet.

Frank. *Jane.*

Frank. Jane.
Jane. Frank.
Frank.
Jane.

"*Directions to the Teacher.* Say to the child, (pointing to the first picture,) What is that? Do you know his name? I wonder if he has a name. Suppose we call him *Frank.* O, there is his name right under him, (pointing to the *whole word* 'Frank,' but not to the letters.) *Nothing is yet to be said about letters.* Here is his name again, and here it is again. And here it is once more. What is that? (pointing to the other picture.) Perhaps it is Frank's sister. What is her name? O, here is her name. It is Jane. Can you show me her name again? again? once more? Repeat till the child can tell the words readily."

For further particulars I beg leave to refer the reader to the Primer itself. Mr. Gallaudet says, in the preface, that "he has tried it with his own children for years, and with great success."

There has been published more recently, in Boston, 'My First School-Book,' based on the same principle

as ' The Mother's Primer,' and regarded by many as an improvement.

In ' My First School-Book' there are no pictures. They are omitted from the fact, " that many experienced teachers have expressed an opinion that, in books for the earliest instruction of children, they are rather a hinderance than a help, diverting the eye from that which should receive undivided attention."

These are the various methods that have been devised for teaching the alphabet. The question now is, Shall we teach children words first, or letters ? The experiment is now being performed ; what the result will be I cannot say, though I am inclined to the opinion that words should be taught first.

CHAPTER V.

Orthography.—Causes of Bad Spelling, and the Remedy.—Modes of Spelling.

"ORTHOGRAPHY teaches the nature and powers of letters, and the just method of spelling words;" or, it "treats of letters, syllables, words, and spelling."

Correct spelling is only one part of orthography; it seems to me particularly important to direct the attention of children to the whole subject, before they can be perfect in this.

The time has been, when very particular attention was paid to the sounds of the vowels, diphthongs, triphthongs, and consonants. I have heard scholars twelve years old analyze words of two or more syllables, selected promiscuously from a reading lesson, giving to each letter its sound according to the common pronunciation, and correctly fixing the accent.

Children cannot be taught to spell accurately, unless the teacher understands the principal causes of bad spelling.

I consider *inattention to the letters that compose the word, and ignorance of the sounds of those letters, the two leading causes of erroneous spelling.* I mention these two together, because they are intimately connected, and the remedy for each is the same. A friend of mine received a letter commencing thus, "My dear Cur." It is plain that this error in spelling arose from ignorance of "the nature and powers of letters." It is one of the first principles of orthography, that c before a, o, and u, sounds like *k*. If the writer had been taught this truth in the Common School, he would have known that C u r and S i r sound very differently. In a letter now lying upon my table, written by a young lady of more than ordinary

opportunities for education, I find the following words, "conterary," "vise," "saifty," and "maney." I am very confident that this young lady never attended much to the sounds of letters, or to the composition or analysis of words; if she had, she would have discovered that her spelling was erroneous.

More attention should be given to the simple and combined sounds of letters. In very many schools, and I fear in most of them, this subject is entirely neglected. I have made inquiries of many young people in regard to this matter, and have not been so fortunate as to find *one* who ever received any such instruction.

The same sound in our language is represented by different letters; and unless particular attention is given to the composition of the words, they will frequently be spelled wrong. *E* sometimes has the sound of a short *u*, as *h e r*, or *h u r*. *O* has also the sound of *u*, as *l o v e*, or *l u v*. I need only refer my readers to one of Jack Downing's Letters, to illustrate the assertion, that the correct sound may be represented, without using many of the letters employed by lexicographers in spelling the words.

Our spelling-books ought to give more prominence to this subject; they ought to arrange the sounds of the vowels and consonants in tables printed in as large type as the spelling-lessons, and illustrated by plain examples. There are some spelling-books in which the different sounds of the letters are not even mentioned; in some the information is huddled into the preface, that part of the book which is seldom read by the teachers or scholars. I know of no book in which it holds that prominent place that it must, before it will receive the attention its importance demands.

Some may be ready to say that this subject is too refined and intricate to be taught in Common Schools with any success. It is of no use to dispute with an objector. The question can be brought to the test of experiment. I was taught the sounds of letters in the Common School, and understood them. I have taught the same to many children, and I believe they understood the subject, and were deeply interested in the study.

Another cause of wrong spelling is, ignorance of the meaning of words. A member of an academy recently used in his composition the word *fourfathers;* his teacher told him he probably meant his father, grandfather, great-grandfather, and great-great-grandfather. Another student, having occasion to speak of *wry faces*, wrote it *rye-faces.* Errors in spelling arising from this cause can be remedied by teaching children more perfectly the definitions of words, of which I shall speak in another chapter.

A third class of errors in spelling seems to proceed from the want of a well-educated eye. There are individuals who spell well orally, but if they are required to write those words they are very sure to spell them wrong. They will use wrong letters, omit or misplace some of them, so that the reader is often puzzled to decipher the meaning. Such persons seem unable to perform the mental act of spelling and the muscular operation of writing at the same time. The mind is so much occupied with the latter exercise, that it neglects the former. Bad spelling arising from this cause, is prevalent among those who seldom write. This evil may be remedied by requiring the pupils to write the words pronounced by the teacher upon a slate instead of spelling them orally. Let each member of the class write the same word; after as many words have been written as were intended to be spelled at that time, let the teacher take the slate of the one at the head of the class, and he that of the one next below him, and so on, and then let each scholar correct any error he may find on the slate he holds in his hand. In this way the eye may be educated to detect an error as readily as the ear.

A fourth class of errors in spelling proceeds from the want of a well-educated ear. A young lady says, "I should *of* written." She uses *of* instead of *have*, partly because her ear does not distinguish sounds accurately. This source of error will be avoided by requiring children to write the words they hear pronounced, and by instructing them better in the sounds of letters.

The last class of errors in spelling that I shall mention *proceeds from ignorance of a few simple rules.* Many

write comeing, loveing, &c. They would not thus err if they had been taught that "the final *e* of a primitive word is generally omitted before an additional termination beginning with a vowel."

Some write *lodgment*, and thereby violate the rule which requires that "the final *e* of a primitive word should be retained if the additional termination begins with a consonant."

Some scholars spell s k i ll f u l, and thereby violate the rule which requires that primitive words ending in *ll* should drop one *l* before the suffix *less*, *ful*, &c. This class of errors cannot be remedied unless the pupil be taught the rules of spelling. It is strange that the authors of spelling-books should so universally omit all these rules.

The common mode of spelling is to put out words to a class, and, when one fails, to let the next try, and the next, and so on, until some one spells the word correctly, who takes the place of the one who commenced it, as a reward for his superior skill. The object of this is to stimulate to greater exertion, and this effect it produces to a certain extent; it often happens, however, that two or three scholars in a class are superior to the others, and will keep at the head constantly. Hence an opportunity seldom occurs for the poorer scholar to rise; consequently, despairing of success, he ceases to exert himself. Thus the whole benefit of the system falls upon a few, and, unless it can be made to affect every individual in the class, the system ought to be abolished. It furthermore seems evident, that it is a bad principle to stimulate a scholar to prepare a spelling exercise for the purpose of excelling his classmates. It is a good thing to excel, but to attempt to stimulate a child to exertion by such a motive is extremely dangerous. I believe that a child may be interested so much in a spelling exercise, that he will exert himself to do well. But if this cannot be done, I have found, by long experience, that to make a scholar ashamed of himself for not doing what he can, is attended with better effect than to make him proud of himself for doing well.

The common mode of spelling is therefore characterized by two prominent faults; it discourages the poorer scholars in the class, and brings into exercise a spirit of emulation and strife, which, however harmless it may be in childhood, has no doubt an unhappy influence upon the future character. It is the spirit which among political men is called party spirit, and among religious men sectarian zeal.

It is not well to pursue constantly one, two, or three modes of spelling. Children are pleased with variety, and what interests them one week may not the next.

The following mode, from the Annals of Education, must necessarily command very close attention.

"Suppose the class consist of six scholars. I assign them a definite number of words, either in a dictionary or defining spelling-book. These they study, not only as to their orthography, but their signification. The class being arranged, either in a semicircle, or upon three sides of a hollow square, I put the first word. Suppose it *Capital*, and let the class be designated as A, B, C, D, E, F. The class proceeds;—A says *c*,—B, *a*,—C, *p*,—D pronounces *cap*—E, *i*,—F pronounces *capi*—A, *t*,—B, *a*,—C, *l*,—D pronounces *tal*—E pronounces *Capital*.—F defines; '*The chief city, or town, in a state or kingdom.*' A repeats a sentence embracing it; '*Boston is the* CAPITAL *of Massachusetts.*'

"The first word being thus disposed of, I put the second, which is commenced by B, and disposed of in the same way; and thus through the lesson. If E gives the wrong letter, or F does not pronounce correctly, the class raise their hands,—the next makes the correction, and proceeds. If F has not a definition, or A a sentence, the next takes it, and the business goes on without interruption. A class, when accustomed to spell in this manner, will proceed with astonishing rapidity."

Children are sometimes very much interested with the following method. The teacher puts out a sentence, thus:—

"The world lay hushed in slumber deep."

The first spells *the*, the second *world*, the third *lay*, and

so on, until each word is spelled, then the next pupil in order repeats the sentence. This secures the constant and fixed attention of each scholar.

Another mode of spelling is to allow the whole class to spell together; they are required to sound each letter and pronounce each syllable as one; the principal advantage of this method is to habituate scholars to a distinctness of articulation, and to arouse them from a lifeless and dull manner of speaking. It would not be beneficial to spell in this manner constantly, only when circumstances seem to require.

The practice of choosing sides, which was common in former times, had a very good effect in exciting ambition, and in securing a careful study of the spelling-lessons, but there is reason to believe that its moral tendency was not very good; it is probable that it fell into disuse on this account.

CHAPTER VI.

Importance of understanding the Meaning of Words.— Mode of teaching Definitions.

THE importance of having an accurate and critical knowledge of the meaning of words cannot be too deeply felt. Without such a knowledge a scholar cannot understand what he reads, nor what he hears spoken.

It is necessary that one who reads should understand the meaning of every word in the paragraph, or he will not get its true sense. If, in reading Latin, Greek, or French, I find one word whose definition is unknown, I am in doubt about the whole sentence, and not unfrequently it throws a doubt over the precise object of the whole essay. Deaf persons are very much perplexed and embarrassed, if they lose *one* word ; for they do not know but it was the most important word in the sentence.

There are in the best dictionaries of the English language about seventy thousand words, each of which, on an average, has at least two different meanings. It is a labor of no small magnitude, to know perfectly the meaning of a sufficient number of words to be able to read understandingly all the books that come from the press, in our own language. It is very common for the best scholars in the district school, after having entered a higher seminary, to get erroneous opinions from the books they read, or perhaps no idea at all, because they are unable to define all the words in the lesson.

The knowledge of people in this country is to be obtained chiefly by reading. The time has been when students travelled in pursuit of learning. The young Athenians, after attending the schools in their own city, and having learned what was known by the poets and philosophers at home, went to Alexandria, Jerusalem, and

Bagdad, to converse with all the learned men they could find; they then returned home laden with all the stores of knowledge that could then be found. American youth are too poor to afford time or money to visit every country to learn the extent of human wisdom. All this can be more economically accomplished by reading.

It is said that young people are fond of novels; that they read them to the neglect of books which contain solid and substantial information. I suppose there is a plain reason, why they prefer books of fiction to history or philosophy. It is usual for writers of fiction not only to choose a subject that lies within the comprehension of the young, but also to use words, for the most part, with which they are familiar. By this method, they secure many readers. History, and popular treatises on philosophy, chemistry, and other sciences, contain more words that are classical or technical, and consequently not so well understood. It is natural that young persons should prefer to read those books, which they can most easily comprehend. I do not suppose this to be the only reason why they are fond of fiction, but I have no doubt that, if more pains were taken to instruct them in the meaning of words, there would be more readers of books of science, and of general knowledge. I have heard an intelligent man, who graduated twenty-five years ago, assign as a reason for not subscribing for a scientific journal, that he could not understand it. It contained words and phrases of which he knew not the meaning.

It is my opinion, that if more attention was paid by teachers to defining words, it would produce a happy effect upon the taste, intelligence, and mental elevation of the rising generation.

What then is the best method of teaching children the definitions of words? It seems to have been and still is the impression, that definitions are learned chiefly from dictionaries; this is the reason why so many have been prepared and published "for the use of schools." It is false in theory to suppose that a child can learn the true signification of words from a school dictionary. A word is an articulate sound, it is mere breath, designed to

represent or suggest to the mind an object, or an idea. A child understands fully the meaning of the word by a real perception of the object, or by such helps as shall approach nearest to perception. School dictionaries only give one word as a definition of another. Children are supposed to be ignorant of the meaning of words; if, therefore, we do nothing more than present another word, which we suppose to be synonymous, we embarrass the child, and increase his difficulty. The child wishes to know the meaning of the word *prophet;* his dictionary says it means *seer;* he then looks for *seer*, and is informed that it means *prophet;* he runs round the circle, and arrives at the point from which he started, and finds no light.

It is related of a young lady, who said that she had studied the dictionary "considerable," that, on being asked the meaning of *wedlock*, she replied, "It is a thing to fasten barn-doors with."

It is plain that a child cannot learn the signification of one word by another, even if they are exactly synonymous.

The difficulty is still further increased by the fact, that very few words in our language have synonymes so perfect, that one word can be used for the other without injuring the sense. The school dictionary says that *agitate* means *to shake;* substitute shake for agitate in the following sentence, "They began to *agitate* the question;" any child will perceive that the words do not mean the same thing. We learn from the dictionary that *hew* means *to cut*, but every one knows that to cut timber and to hew it are two very different operations. The definition given in the dictionary to many words is entirely useless; a particular word is often defined by one more general, as, "aunt" is "a relation;" the same may be said of uncle, cousin, or nephew. "Plane" is "a tool;" the same may be said of a rake, a chisel, or a hoe.

Within a few months a spelling-book* has been published which is highly commended, and which many of its friends confidently assert must in a short time supplant

* Town's.

every other. It professes to be superior to other books in its method of teaching children the meaning of words. The following extract from the preface shows the author's design :—

"Now, as the principle of association is known to exert so great an influence over the powers of recollection, it is believed, if words and their ideas could be associated, and learned together, during the whole period of spelling, that neither of the parts would be irksome to the scholar, and that both might become equally familiar, during the very period spent in acquiring either of them separately.

"In this work, the author believes he has marked out a plan well adapted to secure both objects, and it is not yet seen why both may not be perfected at one and the same time.

"In spelling, each word has its synonyme, or word of the nearest corresponding import, one or the other of which will in most cases be known, and by alternate repetition, the meaning of *both words*, to say the least, will be as likely to be remembered as the spelling."

The columns are arranged thus :—

dust	dirt
droll	wag
flesh	meat
flour	meal
flaw	crack

Let it be admitted that children who use this book will retain in their memories the synonymous word by which any given word is defined ; suppose that when they see the word "flour" they immediately recollect that it means meal, or that when they see the word meal that it means flour, does it follow that they understand the meaning of the word ? I think not, for meal is not flour. A child would be regarded as a dunce, who should call corn-meal, *flour*. "Dust thou art and unto dust shalt thou return ;" would it do as well to say, "Dirt thou art, &c. ?" "All flesh is grass ;" will it do to say, "All *meat* is grass ?"

This book teaches that

money	means	penny
party	"	faction
offence	"	scandal
calcine	"	pulverize.

I should be sorry to have a child believe that one of these words can be substituted for the other without changing the sense.

In many instances the author, being unable to find a synonymous word, has selected a phrase and inserted it in the spelling columns, and divided it into syllables as if it were a single word, thus :—

con-se-quence	what-fol-lows
co-los-sus	huge-stat-ue
for-mu-la	giv-en-form
flex-i-ble	may-be-bent
fun-gus	proud-flesh
grav-el	coarse-sand.

I consider it impossible to teach a child, who knows the signification of very few words, the definition of an increased number by synonymous words. If a dictionary is to be made for children, the definitions should be full and logical descriptions of the thing or of the idea the word represents ; if only a synonyme is given, it may increase the child's difficulty, by presenting to his mind another word equally unknown. It does not define a robin to say it is a bird ; there should be added some particulars by which this bird may be distinguished from all others.

It is a very great mistake in lexicographers to suppose that dictionaries for the use of learned men, should have fuller and more complete definitions than those designed for children who are acquiring the first rudiments of knowledge. If either can dispense with a full definition, it is the adult, and not the child.

The best method of learning definitions is from an actual examination of things. We read of London and Pekin, but have very erroneous views respecting those cities. We probably should learn more by an actual view of either, from some eminence, for one hour, than would be derived from the most elaborate description. A child is

never in doubt in regard to the meaning of such words as chair, pen, knife, table, house, &c., though he may never have had the words defined. Definitions are best taught by presenting the objects themselves. Let a teacher present to scholars as many things as he can which are unknown, and would be useful to be known. Names of figures, as squares, circles, &c., are best learned by teaching children to draw them upon the slate or black-board.

It is impossible to present to any organ of sense the precise things represented by abstract terms. The knowledge of such terms belongs to the second stage of a child's education, when he is able to comprehend the meaning of simple stories, or verbal descriptions of things. If *fear* is the word to be defined, I would ask the child if he has any different feelings when alone in the dark, from those which he experiences when in the light; or if he has any peculiar feelings while standing on a high place. I would thus recall to his mind the emotion of *fear*, if he has ever experienced it, which is the best definition that can be given.

Another method sometimes adopted by teachers is to give out daily two or three words, and require each scholar to write as many sentences, each of which shall contain one or more of those words.

CHAPTER VII.

Reading—Mechanical, Intellectual, and Rhetorical.

CORRECT reading is the first step towards the acquisition of useful knowledge. Orthography and the definition of words must precede reading, but all other studies follow after; and the success of the scholar in the pursuit of learning will depend very much on the degree of perfection to which he may have attained in this art.

In teaching children to read well, there are three distinct, and very different objects of attention. Reading may be taught as a *mechanical*, as an *intellectual*, or as a *rhetorical exercise*.

The *mechanical* part of reading consists in the modulation of the voice as to loudness, distinctness of articulation, and slowness, and in regard to propriety of pronunciation, emphasis, tones, and pauses. No one can read to the edification of others without a careful attention to all these particulars. This part of reading is learned more by imitating good readers, than by the study of rules. Only here and there one would ever learn to sing, if all their knowledge of the subject were gathered from books. The Common-School teacher must pursue a course similar to that practised by the teacher of music; he must read, and require the pupil to imitate his tones, emphasis, cadence, &c. Unless such an example be daily held up before the children, it cannot reasonably be expected that they will read mechanically well.

Those teachers, who hear a class read three or four times in a day, and direct one or another to read faster or slower, or to regard their pauses, but set before them no example for their imitation, do not teach with any effect. It would be as well to omit reading entirely, for they would be sure to acquire no bad habits.

Some teachers do not even correct their pupils when they read wrong, or, if they do, it is a correction without explanation; their attention, while the class read, is sometimes almost entirely occupied with doing a sum, mending a pen, or setting a copy.

In teaching the mechanical part of reading, it is well for the teacher occasionally to select short sentences, by which some rule may be illustrated, and read them as they should be read, and require each member of the class to do the same. If it be desired to illustrate the nature and power of emphasis, he may repeat a sentence like this: "Shall we get a lesson in geography to-day?" Let each scholar repeat it with the emphasis on *we*, and then with the emphasis on *geography*, and then on *to-day*; and let the teacher show them that a change in the emphasis would call forth a different answer. In a similar manner cadence may be illustrated. The following sentence may be used: "Hear instruction, be wise, and refuse it not;" and the pupils may be required to read it, making a full cadence of the voice at *instruction* and *wise*, and then without. By some such process all the rules that belong to mechanical reading may be clearly explained.

The *intellectual* part of reading is the most important, and the most difficult. It consists in teaching children to understand what they read. This is too much neglected; many children grow up without knowing that sentences, sections, chapters, and even books are a kind of pictorial representation of the writer's thoughts. A thing may be described by a picture or by words. The great object of teaching children to read is, that they may understand the picture, and derive information from the perusal of it. Children and youth often read as though they were performing a mere mechanical exercise, and as if a good reader was to be known by the marks of a good skater—by his velocity, and the variety of his evolutions. Let them understand that the object of reading is very different from the object aimed at in jumping a rope; that it is not for exercise, but to cull and to collect the writer's thoughts, and to preserve them for future use. In order to do this, children should be required to give the

sense of what they read. This must be done in childhood, or, when they become adults, they will read without much benefit.

Teachers should question their pupils, with more or less particularity, according to time and circumstances, in regard to what they have read, and in regard to the truth of any sentiments advanced in the lesson. They may also be questioned about the meaning of words, their composition and derivation, about the name of the writer, and respecting any thing else suggested by the lesson, that is connected with the enlightening of the child's mind.

The importance of intellectual reading to the children of the United States appears from the fact, that the government here is in the hands of the people. Unless those who have the right of suffrage have also intelligence, they will be very likely to abuse that right.

I have no doubt there would be more harmony on moral, religious, and political subjects, if the number of intelligent readers of books were increased. There are in this land of liberty, where every one has the privilege of reading and thinking for himself, very many, who depend on others to think for them. Their opinions on all subjects are derived from some influential leader, whom they regard as an oracle of wisdom. This is a kind of liberty that ought not to be tolerated in this country; the liberty of receiving our opinions from others, without venturing to read and think for ourselves, is reducing the mind to a state of slavery. This will, to some extent, be the condition of every one, who is not in childhood and youth taught to read understandingly.

Said an eminent teacher in days of yore, "Were youth, while under the superintendence of parents, taught to *think* instead of chatter, the world would not be troubled with so many absurd and erroneous opinions, or such conceited matters."

It is true that all think in a certain sense; but that constant stream of thought that runs through the mind without any consciousness of effort, as when,

"———— in friendly chat,
We talk of this and then of that,"

is not the kind of thinking whose fruit is sound practical wisdom. Prone to mental as well as corporeal indolence, very many believe whatever they hear, rather than spend their strength in searching out "what is truth."

> "To follow foolish precedents, and wink
> With both our eyes, is easier than to think."

Unless the young are taught to examine subjects for themselves, by careful and laborious thought, they will not be likely to adopt correct principles for the regulation of their future conduct. They will be turned from an upright and honorable course by every alluring phantom, and whirled about, like a weathercock, by the breath proceeding from every mouth. Those who depend on others to think for them, are mere passive receivers of their opinions. They act just as they are acted upon, and become mere tools, to be handled by a few thinking and designing ones, who are ambitious to form a party and be dignified with the name of leaders.

The *rhetorical* part of reading consists chiefly in entering into the spirit of the author, so as to imbibe his temper and feelings. A scholar may read correctly and intelligently, but without any rhetorical effect. Perhaps it is not possible for every scholar to attain a high degree of excellence in this department. There are but few good orators, and but few good musicians; for a similar reason there are but few good rhetorical readers. It is only here and there one, of all those who can read, that do read with force, variety, and, if necessary, with deep emotion.

Though rhetorical excellence is not expected in all readers, yet something can be done by a teacher to improve the style of a child's reading; he can break up that peculiar tone that is neither reading nor singing, but a burlesque upon both; he can do something towards mellowing the voice that now "grates harsh thunder." It is a subject that is worthy of attention. If, however, the teacher himself has no skill or taste for such reading, I should not advise him to attempt to teach what he cannot practically illustrate.

The exercise of reading will be rendered more inter-

esting, if each child in the class is occasionally allowed to select his reading lesson from any book he pleases, instead of reading the *set* lesson. Let this privilege be granted to those who are diligent, obedient, and faithful, and let it be denied to others. In this way it will operate as a stimulus to good conduct. This mode of reading unfolds to the teacher something of the character of the child's mind, and affords a better opportunity to benefit the child.

It will be found beneficial to appoint a few scholars to read to the school, once a week, pieces of their own selection. Let the appointment be made a week previous, giving sufficient opportunity to prepare for the exercise. Then let the teacher criticise the readers as to their manner of reading, and as to their taste in selecting pieces.

There is another important matter connected with this subject, which must not be omitted. It is the cultivation of a taste for reading in children. If they *can* read, but will not, they might as well have never learned. The teacher should take some pains to cultivate among his pupils a fondness for reading. This is generally a consequence of teaching scholars to read understandingly. If they get information from the perusal of books they will generally be fond of reading, but not always. There must be an acquired love of knowledge; the innate love of it, that exists to some extent in all, is not sufficient; it needs guiding and controlling.

A library in a district school is of great utility, for it enables the teacher, if he inspires his pupils with a love of knowledge, to gratify that desire to some extent, by furnishing them with books to read.

The legislative provision, that gives to districts the right of taxing themselves with a small sum for the purchase of a library, is, I think, judicious, and will no doubt be of great advantage to the youth in this Commonwealth. I am happy to be able to add, that a Library of interesting books for District Schools is now preparing, under the supervision of the Board of Education.

CHAPTER VIII.

Penmanship.—Anecdotes.

PENMANSHIP is an important part of a Common-School education; and though teachers traverse the country instructing the young in this art, still it is necessary that the teacher of the district school should give to it particular attention. Since writing-schools have become so abundant, penmanship has been neglected in the public schools. This is an evil, for it is not probable that half the children ever receive any instruction in this art from a writing-master. If, then, it is neglected in the Common School, one half of the children will be less skilful in this art than they otherwise would have been.

It is my opinion that the instructions of writing-masters, by affording superior facilities to a few, have been the occasion of its being neglected by school-teachers; and consequently many of those children, who cannot afford the time or expense of hiring the services of a master, are poorly qualified for business.

This evil will be remedied at once, if the teachers of our schools will remember that the services of the writing-master, who teaches only private schools, for the benefit of those who can pay, do not supersede the necessity of teaching penmanship in the Common School.

The consequences of poor writing are sometimes serious, and at others ludicrous. An indictment was found, a few months since, by a grand jury in Kentucky, against a man for a criminal offence. It was quashed by the court, on the plea, by the defendant's counsel, that the scrawl which the foreman intended for his signature was not his name, and bore no resemblance to it.

I have seen a letter written to a lawyer which it was utterly impossible to decipher; he could not determine

the place where it was written, the subject, nor the name of the writer. The letter, of course, remains unanswered to this day.

An English gentleman applied to the East India Company for an office for a friend of his in India, and succeeded in obtaining an appointment. His friend, after a while, wrote him a letter of thanks, and signified his intention to send him an equivalent. The Englishman could make nothing of the word but *elephant*; and being pleased with the idea of receiving such a noble animal, he was at the expense of erecting a suitable building for his accommodation. In a few weeks the equivalent came, which was nothing more nor less than a pot of sweetmeats.

A clergyman in Massachusetts, more than a century ago, addressed a letter to the General Court on some subject of interest that was under discussion. The clerk read the letter, in which there was this remarkable sentence: "I address you not as magistrates, but as *Indian devils*." The clerk hesitated, and looked carefully, and said, "Yes, he addresses you as *Indian devils*." The wrath of the honorable body was aroused, they passed a vote of censure, and wrote to the reverend gentleman for an explanation; from which it appeared, that he did not address them as magistrates, but as *individuals*.

A certain part of the day should be devoted to writing; the school-teacher must assign to it a part of his time, as faithfully as he does to reading or spelling. Generally the latter part of the forenoon is the best time for writing. In the morning the house is often cold, or the ink frozen; and in the afternoon, especially if there is snow upon the ground, the children's hands tremble. Copies and pens should be in readiness; and when the hour for this exercise arrives, let each scholar be ready to begin.

We can hardly appreciate the value of this art. How pleasant to be able to communicate our thoughts to absent friends! how useful to be able to record the results of business! how wonderful to be able to put our thoughts on paper, that they may be communicated to minds in other lands and in other ages! A missionary in India, at

work upon a chapel, went from home without his square. He wrote with a coal upon a chip what he wanted, and handed it to a native to carry to his wife. "Take that," said he, "to my wife." "She will call me a fool if I carry a chip to her." Perceiving him in earnest, the man asked, "What shall I tell the woman?" "The chip will tell," said the missionary. He carried it to the house and gave it to the woman; she looked at it, threw it away, and brought him the square. The native inquired how she knew what he wanted. "Did you not give me a chip?" "Yes," he replied, "but I did not hear it speak." "Well," said the woman, "it made known what you wanted." The native went and picked up the chip, and ran about with it among his acquaintance, saying, "These English can make chips talk." He was so astonished that he tied a string to it and wore it about his neck for several days. Similar facts are mentioned respecting the astonishment of the natives of the Tonga and of the Sandwich Islands, when they discovered that thoughts could be put upon paper with a pen.

CHAPTER IX.

Geography.—Diversities of Opinion respecting Introductory Lessons.—Mode of Teaching.

BURKE once remarked, that "though Geography is an earthly subject, yet it is a heavenly study." And said the Roman orator, before the construction of maps was known, "One may survey the whole earth, and all the seas which surround it, *in the mind*, just as if they were presented to the eyes."

The object of studying geography is to acquire such a knowledge of the topography of countries, and the relative situation of places, that we may know where a town or city is situated whenever it is brought to mind in reading history or a newspaper, or in conversation. He who is obliged continually to refer to a map or gazetteer for a knowledge of *important* places, is deficient in a knowledge of geography.

There is some diversity of opinion among teachers, in regard to the introductory lessons to geography.

The oldest school geographies begin with a short system of astronomy, informing the scholar respecting the universe, and the place in it which the earth occupies. From this they descend to the principles of celestial and terrestrial latitude and longitude, and afterwards proceed to describe the earth.

There are other books which begin with a general view of the earth's surface; its division into land and water, continents and oceans; and after taking a very brief view of the physical divisions, they proceed to take a comprehensive view of the civil divisions of the globe, and then enter into minute details respecting each country.

There is another class of geographies that begin with the boundary of the pupil's own town, with its rivers,

mountains, soil, climate, &c., and then proceed to a description of the county, state, province, or kingdom.

I prefer the second class of geographies, which omit astronomy entirely, or assign it a place in the appendix, and commence with a general view of the world, and then give an account of each state, or province.

The description of each country embraces four general topics; physical, civil, statistical, and mathematical geography. Under the first we find an account of the mountains, rivers, soil, climate, minerals, &c.; under the second, government, religion, education, history, &c.; under the third, population, exports, imports, wealth, &c.; and under the last we have a description of latitude, longitude, heights of mountains, dimensions of seas, and all those matters that are dependant on mathematical calculations.

Though these are distinct topics, yet they are not generally considered separately. Whether they be separated in the text-book or not, the teacher ought not to require the tyro in geography to grasp the whole at once. His attention should be confined to the physical and civil divisions, until he has become very familiar with them.

This is the arrangement contemplated by our most popular school geographies.

Most of the text-books now used make this study too easy. It seems as if the authors of them did not intend to exercise any faculty of the child's mind save the memory. The object of teaching a child is not merely to impart knowledge; education does not consist in *distending and cramming the memory;* but in developing every faculty, and especially reason, whose "comparing balance" is designed by the Creator to hold the most prominent place. Geographies have become scarcely any thing but a volume of questions, to be asked by the teacher and answered by the scholar. When these can be answered fluently, the study of geography is finished. In order to enable the scholar to skim over the earth's surface with great rapidity without perplexing the teacher, the initials of the answer to each question are given. If the plan of such a book is undeviatingly followed, the memory of

the child is exercised, but reason, the noblest faculty of the soul, remains untouched.

A teacher may, however, use a volume of questions so as to exercise the reason and imagination of the scholar; but the young teacher is not very likely to do so, unless he has had previous instruction.

If it be asked how *reason* and *judgement* can be exercised and improved in the study of geography, I reply, Suppose the questions are,

How is Maine bounded? How is New Hampshire bounded? and the other New England States? Let the scholar, as the lawyers say, be cross-questioned. What is east of Vermont? What is east of New Hampshire? What is east of Maine? What is west of Rhode Island? What is east of Connecticut? Or let the scholar be questioned in this manner. What is west of that New England State that has no sea-coast? What is south of that New England State that has the least extent of sea-coast? Or I will ask what States in New England are longest north and south? What east and west?

By asking questions different from those used in the book, the scholar may be assisted in painting a map of a country upon his own mind. If he be asked the questions in the order of the book, and if the subject be dropped there, his thoughts and associations will extend only to the page of the book or atlas. By cross-questioning you will oblige the pupil to form a conception in his own mind of the relative situation of places, and of their general appearance.

There is another method of teaching geography to the elder scholars in a Common School, which interests them much, and renders the study very profitable. A large *outline* map, drawn upon cloth, is used, or, for want of maps, the outlines may be drawn upon the black-board. The class is seated in front of the map; one of their number is designated to stand by it, and mention the boundaries of a country, and with a rod to point to the rivers, mountains, and the place of the large towns, calling each by its name, and, in short, to tell all he knows respecting the geography of some State. If any member of the class

can add any thing, or would correct any thing, he signifies it by raising the hand, and permission is granted. This is a very intellectual method of studying geography. If the teacher has any zeal, some of the class, if not all, will be inspired with a laudable ambition to know much respecting the lesson, and to acquire accurate information.

It is beneficial to recommend to children, while studying geography, to read other authors, if they have them, or the accounts of travellers through the countries under consideration. A teacher makes the following remarks in reference to the opportunity the study of geography affords for bringing before the minds of children much information of a miscellaneous character. Suppose the lesson be Arabia ; after finishing the recitation, " the simoom, or pestilential wind of the desert, is mentioned ; its causes and effects are investigated ; and the manner in which wind is affected, by the countries over which it passes, is explained.

" The phenomenon called the mirage, an optical illusion occasioned by the variation of the refractive power of the atmosphere, should be described and accounted for.

" Under the head of natural history, the camel claims particular attention. Let the several species, lama, giraffe, &c. be mentioned ; and let the peculiar conformation of the foot, and internal structure, which are so admirably adapted for traversing the sandy deserts of Arabia, be described. Its form, habits, uses, the position in which it receives its load, and the effect produced by a change of climate, should be noticed ; and any anecdotes respecting it may be related by the pupils or the instructer.

" Among the vegetable productions of Arabia, coffee holds a conspicuous place. The shrub from which it is obtained may be described, as well as the manner of preparing the berries for use. The acacia, from which gum-arabic exudes, should not be omitted.

" In considering the civil and political geography of the Arabs, let information be given respecting their food, dress, habits, government, and division into tribes. Let the present state of literature among them, be compared

with its advancement during the middle ages. In referring to the religion of Arabia, its author, Mohammed, will naturally become an object of interest. Let a brief sketch of his life be given, and his distinguishing characteristics be noticed, together with those qualities which enabled him to acquire and maintain so great an influence over his countrymen, and those extraneous circumstances which facilitated the propagation of his religion. Some of the tenets which he inculcated may be mentioned, and the points of resemblance between Islamism and our own creed, noticed."

It will not be worth the while to broach these subjects until the class has become familiar with the physical geography of the world.

CHAPTER X.

Errors respecting English Grammar.—Can Children study it?—Mode of Teaching it.

ENGLISH Grammar is generally defined to be "the art of speaking and writing the English language correctly." This, I think, is only a partial view of the subject. Many persons get an idea that English grammar has no practical value except to those who intend to be authors, public speakers, or teachers. Hence those who study it, having neither of these ends in view, feel as if they were performing a useless task, from which they would be glad to be relieved.

There is another benefit arising from the study of grammar, more important than either of those mentioned, which is, the assistance it affords in the interpretation of language.

Solomon says, "Wisdom is the principal thing, therefore get wisdom." The principles of grammar teach me that these two clauses have a particular connexion; the first part points out the reason why we should get wisdom.

"By the grace of God I am what I am." The principles of grammar teach me that *by* connects grace with the last word: I am what I am by the grace of God. "To-day, if ye will hear his voice, harden not your hearts." Grammar teaches, that *to-day* modifies *harden*, and the sentence following is a condition coming after *harden* in the order of sense; the sentence then means, Harden not your hearts to-day, if ye will hear his voice.

It is the opinion of many who study English grammar, that the sole object is to learn to *parse*, by which they understand nothing more than an ability to tell what part of speech a word is, what number, person, case, mood, or tense. If they are able to do all this with a few cor-

rections, they feel as if they had learned to *parse*, and had nearly completed the study of grammar.

This erroneous opinion of what constitutes the study of English grammar is cherished in the minds of youth, by the manner in which it is usually taught. In former times it was customary for the scholar to commit to memory all the definitions, declensions of pronouns, comparison of adjectives, the conjugation of verbs, and the rules of syntax. It was made an exercise of memory only; no explanations of terms were given, nor was the *rationale* of any thing explained. The reason or judgement was not called into action at all. When this task was finished the scholar was usually tired of grammar, and was in a hurry to begin to parse. This exercise had but little to do with the understanding; the scholar parsed more by *rote* than by any real knowledge he had of the subject.

There is another error in relation to this matter, very prevalent among teachers and pupils. They have an idea that grammar, in some sense, existed prior to language, and that language was then framed according to its rules; hence, if they find a rule or a definition that is utterly at variance with the plain dictates of reason, they are still very slow to believe that the book can be wrong. It should be distinctly understood, that the grammar-book contains a system of rules and principles, gathered from an extensive and careful examination of language. It was found that the verb and its agent always agree in number; that the plural of nouns is generally formed by adding *s*; that adjectives have no number, but degrees of comparison; and that future time indefinite is expressed by the auxiliary *shall* or *will*. These are facts gathered from the study of language, and not made to accord with rules. It is possible that, in the examination of language in order to determine its laws, many principles have been laid down which fuller investigations will prove to be false, and that many principles have been overlooked. It is not to be supposed that every grammar is perfect, and that none can hereafter be produced that shall approach nearer perfection than the old ones.

Murray's Grammar has been more extensively used than any other. Nearly half of those published by other authors have been abridgements or improvements upon Murray. Why follow on in the track of this author? The reason seems to be, because his book is supposed to be nearly perfect, and that a few alterations will make it just what is needed. If Murray was living, he would not claim for his book perfection, nor infallibility. He would tell an inquirer that he was bred a merchant, and, on account of ill health, which confined him to the house most of the time for twenty years, he turned his attention to making, or rather to compiling, school-books, for the purpose of obtaining a livelihood, and with the hope of being useful to the young. He would say that he had not examined the laws of language, nor its principles of formation, so accurately, that he was sure that he had published "the whole truth, and nothing but the truth."

It is often asked, At what age may a child commence the study of grammar? This is a practical question, which every teacher should be able to answer. If the question were put to me, I should say, it depends on the manner in which the child is to be taught. If he is to be taught according to the old method above described, I should say he ought never to begin; but if according to a method now to be described, I should let the child begin the study of grammar when he begins to write.

If I were to instruct a juvenile class in this branch, I should not wish my pupils to have a book, but would make the study, at first, an amusement rather than a task. I would first define a noun, and then ask them to mention some words that are nouns. The children may say, Book, fire, and boy, are nouns. Why are they nouns? Because they are names. I should ask them to mention the names of all the nouns in the room; then to mention the names of some of the nouns out of the house. I would thus drill them, stopping occasionally to explain something curious in regard to some of the things, or to relate a brief anecdote, and close with a promise to teach them something new to-morrow, and request them to write on the slate such other names as may occur to their minds. The

second lesson may be the difference between common and proper nouns, with similar illustrations.

The third lesson may be the verb, omitting for the present the distinctions of active, passive, and neuter, and the consideration of mood and tense. Let the whole effort be to fix in the pupil's mind the true idea of a verb, and how it differs from a noun. One prominent idea of a verb is, that it expresses the action or motion of an agent, as, *the knife cuts*. The child should dwell on the distinction between the agent and the action; between the knife, and what the knife does.

Adjectives may next claim attention; then the article, and then perhaps the personal pronouns. The teacher must exercise some judgement in fixing the order of the lessons. He should particularly avoid all those subjects that are very intricate, until the child is advanced far enough to be put into a higher class, and to use a book.

I do not see why children may not be taught much respecting English grammar, that will be to them both useful and interesting. There is certainly much that they can understand better than they can the Child's Philosophy or Astronomy. The reason why this study is dull and uninteresting to most children and youth is, because their teachers have not pursued the right course. They have required their pupils to commit the principles of the grammar to memory without understanding them, and have then put them to parsing, and required, even of new beginners, that they parse in what "my teacher" used to call the *prolix* mode, that is, to tell all about the part of speech; if it was a verb, I must tell the kind, the mood, tense, &c. The same verb undergoes more than one hundred changes; and it is an Herculean task to put upon a novitiate, to require him to tell in which of the one hundred places any given verb may be found. If the pupil be required, in his first parsing lesson, to enter into all the minute particulars that older scholars do, there is no wonder he becomes confused and disgusted.

It is irrational to proceed with a child in this manner. It is like requiring a student in arithmetic to commit to memory all the rules, from Addition to Position, before he

begins to cipher, and then give him a sum in the Rule of Three. In all other studies it is customary to begin with the simple elements, and to advance, step by step, from that which is plain to that which is difficult. So it should be in grammar.

I have no doubt that the faulty manner in which this science has been taught, has been an injury to many children; it has damped their zeal for learning, and proved the occasion of preventing their acquiring that amount of knowledge which they otherwise would.

Having explained the mode of teaching a juvenile class in English grammar, I proceed now to explain the method of teaching classes more advanced.

Some teachers require the scholars to parse one line each, and if they name the parts of speech correctly, and tell the government of the words, they do well; no questions are asked, nor instruction given. Some teachers select a word here and there, and thus require them to parse only selected words, without giving attention to the sense.

My own mode of parsing I will explain, so far as I am able. Turn to Luke xii. 1.

"In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples, First of all, beware ye of the leaven of the Pharisees, which is hypocrisy."

What is the first verb in this verse? *Were gathered.* What kind of a verb? Passive. What is a passive verb? Scholar gives the definition. What does it agree with? *Multitude.* What part of speech is *multitude?* Noun. What word describes the *multitude?* *Innumerable.* What part of speech is *innumerable?* Adjective. What word can you substitute for *innumerable?* Countless. A countless *multitude* of what? *People.* What connects *people* and *multitude?*—What is *of?*—What is a preposition?—How *gathered? Together.* What part of speech is *together?*—What is an adverb?—What took place when the *multitude*, &c.? *He began to say.* What joins the two sentences, *he began*, and the *multitude*

were gathered? When; he began when, &c. How close together were they *gathered? That they trode*, &c. What connects *were gathered* and *trode? That.* What is *insomuch?*—What does it modify?—Of which of the three sentenoes is the phrase, *in the mean time*, an adjunct? *He began in the mean time to say. To say* what? *Beware of the leaven*, &c. What does *leaven* mean?—Whose *leaven?*—Who were the *Pharisees?*—Why beware of their *leaven?*

Such is the general mode in which I think English grammar should be taught. Bring into view the meaning of the sentence, define the words, trace their relations and connexions, and pay very particular attention to little words, *as, so, if, and, but, as well as*, &c.; they are the hinges on which the sentence often turns. It is of no use to run over a page without attending to particulars. To parse is to interpret, to reason, to criticise, and define.

A teacher who is not qualified to pursue such a course in English grammar as above described, has yet to learn first principles; if he cannot point the scholar onward to something further, he will sink down into a state of apathy and indifference.

A teacher can hardly expect to be successful in teaching English grammar, unless he has a knowledge of many subjects which he does not teach, and especially a more extensive knowledge than is usually obtained in Common Schools. He must not only be able to help the young traveller in the paths of knowledge over obstacles that he may meet, but point him to the flowery fields and fruit-bearing groves that lie in prospect.

One object of study is to improve the mind, by exercising properly every faculty. It is not enough to strengthen the memory; it is of far greater importance that some pains be taken to call forth the reasoning faculty. This some teachers neglect to do, when a fine opportunity is thrown in their way. If a scholar gives an erroneous answer to a question, they correct it, instead of teaching the scholar to correct it himself. The mother does not walk for her child, but teaches *him* to walk. The eagle does not always fly for her young, but she teaches them to

fly. The child cannot reason; he has the faculty, and his teacher must lead him through the mazy windings of a process of reasoning. His imagination is feeble; his pinions are small; he does not dare to soar aloft. The teacher must do for his pupil what the eagle does for her young; he must take him on *his* wings, rise upward, then dart from beneath him, and, if he begins to fall, catch him and bear him up again. The study of English grammar opens a delightful field in which to exercise the reasoning powers. Suppose the class are parsing a couplet from Pope,—

> "Behold the child, by Nature's kindly law,
> Pleased with a rattle, tickled with a straw."

Perhaps the scholar says, *Child* is an adjective; if I say, No, it is a noun, and pass along, there is no reasoning. But instead of disposing of the subject in this summary manner, I ask, What is *the*, before *child?* He knows, most likely, that *the* is always a definite article; very well; What is an article? A word prefixed to a noun, is the reply. I ask again, To what is *the* prefixed, *the* what? To *child*. What part of speech, then, must *child* be? By this time, the scholar is able to correct himself. He had knowledge enough to answer right at first, but he did not know how to use it to produce more; he did not know how to reason. I thus lead his mind through a process of reasoning, and do him good. After conducting him in this manner a few days, you will perceive the pupil will begin to go a few steps alone.

Another scholar comes to the word *kindly*, and because adverbs so often end in *ly*, he calls it an adverb. I immediately ask, What is an adverb? He defines it; I inquire what word *kindly* is added to, or modifies; *kindly* what? He says, *Kindly law*. Very well; and what part of speech is *law?* A noun, sir. And what part of speech is added to a noun? An adjective. Is *kindly*, then, an adverb? By this time he sees his error, confesses it, and goes on. By carrying forward a recitation in this manner, I can exercise every faculty of a child's mind; and if he studies nothing but English grammar, he will be better qualified for acting well his part in life.

There is a strange inclination in scholars to hurry over every study. The depth of a person's knowledge is usually in the inverse ratio to the surface over which it spreads. I shall now bring this chapter to a close with an extract from the writings of a teacher of former times: "The first and chiefest point is, that the diligent master make not the scholar haste too much; but that in continuance, and diligence of teaching, he make him to rehearse so, that while he hath not perfectly that which is behind, he suffereth him not to proceed; for this posting haste overthroweth and hurteth a great sort of wits, and casteth them into an amazedness, when they know not how they shall go forward, or backward, but stick fast as one plunged, that cannot tell what to do, or which way to turn, and then the master thinketh the scholar to be a dullard, and the scholar thinketh the study too hard for his wit, and the one hath an evil opinion of the other, when the fault is in neither, but in the manner of teaching."

CHAPTER XI.

Arithmetic.—Mode of Teaching.—Fractions.

THE object of Arithmetic is to explain the various methods of computing by numbers. It is a study that calls for the exercise of judgement or reason. A fickle, flighty child does not like it; but if such a one should ever acquire a fondness for it, he will become more firm and rational.

"It was said by Charles XII. of Sweden, that he who was ignorant of the arithmetical art was but half a man." It is to be feared that arithmetic in the Common School is now studied so superficially, that children and youth do not obtain that thorough knowledge that is essential to make them men.

Scholars sit with a slate before them most of the day, plodding their way through many devious paths. Scarcely two scholars in school are studying the same rule. The teacher cannot hear each recite separately, for want of time; the consequence is, that the proficiency of scholars in arithmetic is exceedingly slow. An indolent habit is contracted, and the sprightliness or elasticity of mind is lost.

Scholars generally are not sufficiently interested in any one branch to devote their minds to it closely the whole time. Hence the same scholar may profitably pursue two or three different branches at the same time, devoting a certain portion of the day to each.

Students in arithmetic should be arranged in as few classes as possible, and have recitations daily.

Every child in school, unless he has arrived at perfection in the science, should have lessons in arithmetic daily. The youngest may begin by learning to count. When this step is taken, some of the first principles of Notation and Numeration may be taught.

Children should first study Intellectual Arithmetic ; it has a surprising influence in training them to contrive how to perform more intricate exercises upon the slate.

When the scholar becomes familiar with mental exercises, let him take an arithmetic and slate, and have definite lessons, and regular recitations. Let the class be arranged in front of the black-board, and if a number of sums have been given to be wrought out previous to recitation, and brought up on the slate, the teacher may take one scholar's slate, and he that of the one nearest to him, and he that of the next, and so on. Then he may call upon one of the scholars to tell how the sum on his slate is done ; if any one has a slate on which the operation is different, request him to mention it. After the slates have been examined, designate some one of the class to perform one of the same questions, or a similar one, upon the black-board, and require an explanation of the process, and the reasons for it. Let the remaining time allotted to the recitation be occupied in the solution and explanation of questions by other members of the class.

The teacher will be obliged sometimes to depart from this precise order ; for there will be points in the rule that will need his explanation, and sometimes there will be sums in the lesson which the class will be unable to perform ; a portion of time will be required for their solution. By pursuing this general course diligently, it is possible for good scholars, who have studied intellectual arithmetic, and the fundamental rules of written, to go through an elementary treatise in a term of fifteen weeks.

All the technical terms of this branch of study should be carefully explained, such as subtrahend, dividend, quotient, &c.

It is important to break up, if possible, the stiff and formal process of performing every operation exactly according to the directions of a book. The scholar should learn to take up a question, to consider its merits, and to fix upon a mode of solution. Much can be done towards the formation of such a habit of mind by abridging the rule, and finding the answers by a shorter process. Suppose the scholar is in Reduction, and the question is, How

many pounds in 2 cwt. 3 qrs. and 27 lbs. ? The scholar will multiply by 4 and 28. Ask him how much it falls short of 3 cwt.; he sees that it lacks 1 lb.; the whole number of pounds, then, is 1 less than 3 times 112.

The mode of operation in Simple Multiplication may be abridged. Suppose the multiplier to be 14,412; the operation may be performed by two multiplications instead of five; the multiplicand may be multiplied by 12, and that product by 12, placing the first figure of the product under 4 in the place of hundreds, and it will equal 144 times the given multiplicand, thus :—

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        5 6 7 3 8
        1 4 4 1 2
        ---------
      6 8 0 8 5 6=12 times 56, &c.
8 1 7 0 2 7 2    =12  "  68, &c.
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8 1 7 7 0 8 0 5 6
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In the Rule of Three, if the second and third terms are to be multiplied and divided by the first, then the first, and the second or third, may be divided by any number that will divide them without a remainder, and the answer will be the same, thus :—

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Divide 1st and 3d by 9, 189 : 343 : : 81
  "    1st and 3d by 3,  21 : 343 : :  9
  "    1st and 2d by 7,   7 : 343 : :  3
                          1 :  49 : :  3, and 3 times 49
```

is the answer.

I would mention these short modes of finding the answer, chiefly to show scholars that arithmetical operations are not tied to a Median and Persian set of rules, but that any method that recognises the fundamental principles of arithmetic, and is rational, may be adopted. I would have scholars, however, first made thoroughly acquainted with some given rule, without trusting to their ingenuity in abridging their operations.

Fractions are regarded by many teachers as useless; and I have known many who have advised their pupils to pass by that rule, as unprofitable. There exists a kind

of traditionary antipathy among tyroes in arithmetic against the study of Fractions; they repeat the school-boy's ballad,

> "Multiplication is a vexation,
> Division is as bad,
> The Rule of Three does puzzle me,
> And *Fractions* makes me mad."

These prejudices proceed, no doubt, from the malign influence of teachers, who attempt to conceal their ignorance of Fractions, by declaring a knowledge of them to be unimportant. It is in my view one of the most useful rules in arithmetic; and the scholar who understands it thoroughly, is able, without doubt, to teach all the other rules. I have known town committees to examine teachers only in Fractions, taking it for granted that, if they understood this portion of arithmetic, they were competent to teach the whole. I have heard candidates, who were rejected on account of their deficiency in arithmetic, say that the examination was unfair, for they were examined only in Fractions. These facts show the estimation in which this part of arithmetic is held by intelligent men and good scholars. Intellectual arithmetic is very necessary, to prepare the minds of youth to study Fractions successfully.

If it be considered that, in almost every purchase or sale that is made, the price consists of a whole number and a fraction, as $4\frac{1}{2}$ cents, or $2\frac{1}{4}$ dollars, it will be perceived that some knowledge of this matter is necessary, to enable an individual to calculate readily the gross value of his goods. In multiplying and dividing decimals, the mistakes, that the oldest and best scholars in Common Schools, and even in academies, make, are astonishing.

Children are not taught to have confidence in their own performances in arithmetic. They go by a rule; and if they have gone exactly by the rule, they *suppose* it to be right, though a very little reflection would convince them that the result is entirely wrong. A scholar should understand his operation so fully, that, if disputed, he can defend it. It is very common for youth to rub out all their work, if the teacher talks as though it were wrong.

CHAPTER XII.

Visible Illustrations.—Use of Apparatus.

THE mind receives its materials of knowledge through the organs of sense. We have no evidence that a mind, having no organs of communication with matter, would increase in knowledge. By this, I do not mean that all our ideas are derived originally through the medium of the senses. But those which are thus received, as Dugald Stuart says, seem to be the *occasion* of the commencement of a train of thought in the mind. I look at two men, and, from the conception I have of those men, there arises in my mind an idea of their relative height or size. We first get ideas through the senses, and by comparing them, reflecting upon them, or by reasoning about them, there springs up in the mind a new class of ideas, more purely intellectual than the original thoughts.

The abundance of one's intellectual knowledge, and the degree of his mental improvement, will depend somewhat on the number of his ideas of sense, but more on the *distinctness* with which the mind perceives them. Unless the original perception is distinct and clear, it is a useless material; the mind cannot manufacture it into any thing valuable.

It is well known that the ideas of some of the senses are more distinct than those of others; the impressions made upon the mind through the eye are more vivid and distinct, than those made through hearing, tasting, or smelling. It is generally more difficult for persons to conceive how an absent object feels, than how it looks. Hence there is a greater probability of getting access to a child's mind through the eye, than through either of the other perceiving organs. If, therefore, a way can be devised to bring

the ideas we wish to communicate to a child to the window of vision, we are very sure they will get admission.

It is desirable to present the thought to as many of the senses as possible, for in this way it is more likely to arrest the attention of the pupil, than if presented to one sense only. The different senses view the object or subject in different aspects; if, therefore, we can approach the child's mind through two, three, or four senses at the same time, he will know more respecting what is taught than if we approach it through one sense. Present to the eye of a child something he has never seen, and he is not satisfied; he wishes to touch it, to taste, or smell of it; for by these several tests he becomes better acquainted with the object.

It must be evident, from these remarks, that it is exceedingly important for teachers, while they explain a matter to their pupils by words, that fall on the ear, to present it at the same time to the eye. The fact, that teaching by *visible illustrations* is so strictly in accordance with the established principles of intellectual philosophy, and, whenever used, has always been benefical, recommends it to the attention and practice of every teacher of Common Schools.

The Bible, I know, was not designed to teach us how to instruct in human science; yet, it being a revelation from Him who created the mind, we have reason to conclude that its teachings are communicated in the manner best calculated to make a deep and lasting impression. And in what manner is Divine knowledge set forth in the Scriptures? The Jews were instructed by the aid of visible illustrations; the miracles in Egypt, the cloudy and fiery pillar, the water from the rock, the manna, &c., are examples of the employment of this method.

The prophets, especially Ezekiel, were abundant in this mode of teaching. He took a tile, and portrayed upon it a city, and taught respecting the city of Jerusalem. He was directed to cut off his hair, and divide and weigh it; to set a pot upon the fire to boil, and cast away the scum; and to employ various other similitudes, to illustrate his revelations. Our Saviour taught in the same

manner; he sat upon the well at Samaria, and talked about a well of water springing up unto everlasting life.

Numerous examples of the use of this method of instruction will suggest themselves to the reader. Pictures are introduced into children's books, and maps and globes are used in the study of geography, and apparatus in illustrating all the sciences, because it is thought necessary to resort as much as possible to visible illustrations of truth whenever it is practicable. Here is an ample field for the teacher to exercise his ingenuity; it requires sometimes much presence of mind to be able, in the hurry of a moment, as soon as a child's difficulty is discovered, to fix upon a happy and successful mode of illustrating the thing to the eye. This cannot be learned wholly from books; it is acquired much as the use of figurative language is acquired, by good writers or public speakers. A teacher who is satisfied with committing his instructions to the wind, and to run the risk of their being gathered into the ear of the child, and through that to his mind, is not doing all he can to aid his pupils in the acquisition of knowledge. Neither are parents doing all they can to facilitate the progress of their children in learning, if schoolhouses are not furnished with such apparatus as may be necessary for visible illustrations.

A teacher may talk learnedly on a subject, without being able to illustrate it to the eye; he must have a more accurate knowledge of the idea he attempts to *illustrate*, than of that he explains by words. It is desirable that all teachers and pupils should so understand the subject they study or teach, that they can illustrate it to others.

CHAPTER XIII.

Moral Education.—Its Importance.—The Bible.

PLATO, in his writings, teaches that the end of education and of the instruction of youth is to make them better; not simply more intellectual, but more moral. He says of Pericles, he "filled Athens with temples, theatres, statues, and public buildings, beautified it with the most famous monuments, and set it off with ornaments of gold; but can any one name the man, native or foreigner, old or young, that he made wiser or better?" From the time of Pericles, the Athenians began to degenerate; they became idle, effeminate, babblers, and busy-bodies, fond of extravagance and vain superfluity.

Education, in the common and popular sense, is limited to the cultivation of the intellect, and to an acquaintance with the elements of useful knowledge. One is said to be well educated, who has been accurately taught the rudiments of what is called learning. Let it be remembered, that he is not in the true sense educated, who is not made wiser and better.

Man has not only an intellect, but a heart; not only reason and judgement, but passions. In childhood and youth the emotions are strongest; the faculties of the understanding are not developed until a later period. In the infant, the lowest active emotion, such as a desire for food, is first developed; at a later period the passive emotions, as fear, love, anger, &c. begin to be developed. Every thing around children is calculated to call forth and exercise the passions. We do not find it necessary to strengthen them; the great thing is to guard, control, or direct them properly; they must be curbed, and brought under the dominion of the understanding, the faculties

of which unfold more slowly. Education has something to do with the heart as well as the head.

In educating the understanding, we teach children the principles of science, both the theoretical and practical; but what shall we teach children in order to elevate the tone of their moral feelings, and qualify them to act well their part in the various relations of life? A knowledge of geography, arithmetic, and philosophy will not make children more honest, nor more fond of truth. "Every day's experience gives proof of this. The fraternity of forgers, swindlers, and cheats, so numerous and formidable, consists for the most part of those whose intellects have been cultivated by science; but their moral education having been neglected, their learning is a curse to them and all about them." What book shall be used as a text-book by those who would give moral instruction? I answer, the Bible is the book that must be used for this purpose. A high tone of morals cannot be expected in any community from which the Bible is excluded. The principles inculcated in this book, coming, as they do, from "Him in whom we live, and move, and have our being," and being enforced, as they are, by such powerful motives, cannot be taught without producing some beneficial results. The truths contained in this book, God has directed us to communicate to children. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."* Children are to be brought up "in the nurture and admonition of the Lord,"† i. e., they are to be brought up "in the instruction and information of the Lord," in a knowledge of the Scriptures. All men are required to search the Scriptures, to adopt them as the rule of life. If it be asked, "How shall a young man (a youth) cleanse his way?" the answer is, "By giving heed thereto according to thy word." If God designed the Bible to be a light to the feet, and a lamp to the path of children, then we have no right to withhold it from them. It has been the text-book of morals to the children and

* Deut. vi. 7. † Eph. vi. 4.

youth of New England, from the beginning, and it has been like salt, preserving the people from corruption. It was in consequence of knowledge derived from this book, that our ancestors were induced to shake off the yoke of their oppressors. Its principles, wherever faithfully inculcated, have produced internal quietness, sweetened all the relations of social and domestic life, imparted moral courage for the discharge of difficult duties, smoothed the pillow of the sick and dying, and thrown a light upon the darkness of the grave.

All who have read this volume with diligence and care, I have no doubt, are fully convinced that its influence upon the moral condition of the community is highly beneficial. Boyle, an English philosopher of the sixteenth century, testified that "the Bible is a matchless volume, which it is impossible to study too much, or to prize too highly." Sir Isaac Newton said, "We account the Scriptures the most sublime philosophy." Sir Christopher Hutton, an eminent statesman, advised his friends to study the Bible seriously; for, said he, "it is deservedly accounted a piece of excellent knowledge to understand the laws of the land and the customs of a man's country; how much more to know the statutes of Heaven and the laws of eternity, those eternal and immutable laws of righteousness!"

It is easy to collect testimonies in favor of the study of the Bible. Not only philosophers and statesmen, but judges, poets, orators, and indeed men in all ranks of life, have found it an antidote for moral evil. Lord Byron recommends the Bible in the following lines:—

"Within this awful volume lies
The mystery of mysteries;
O! happy they, of human race,
To whom our God has given grace
To hear, to read, to fear, and pray.
* * * * *
But better had they ne'er been born
Who read to doubt, or read to scorn."

The Bible is the book from which those lessons of moral instruction are to be derived, with which the minds of children and youth ought very early to be imbued.

Some perhaps may say, that school-teachers are hired to teach the elements of human science. It is true, but this is not all; correct moral principles must be inculcated in the Common School; for a portion of the children, in almost every school district, will grow up under the influence of *immoral* instruction, if they do not receive it from the school-teacher. Their parents will not teach them, and they seldom if ever attend a Sabbath school; unless, therefore, moral and religious instruction be made to bear upon them in these nurseries for training the young, they will be nuisances to society. The State very wisely directs the teachers of Common Schools, "to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth; love to their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance, and those other virtues, which are the ornament of human society, and the basis upon which a republican constitution is founded; and it shall be the duty of such instructers, to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues, to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

I am aware that there is a great diversity of opinion in regard to the manner in which the Bible ought to be used. Some would use it as a reading-book; but others think that to use it for a common and secular purpose will destroy, or rather prevent, the formation of those sacred associations that ought to cluster around the Bible. I confess myself to be of this number. I think it should not be considered as a book in which the child is to be drilled in emphasis, cadence, inflection, and pauses. I would have the children read from it once a day, but I would endeavor to impress upon their minds, that it is a more important book than the one in which they usually read; that God is its author; that He requires all to be doers

of his word, as well as hearers or readers, and that we "shall be judged out of those things written" in the book.

A school-teacher of a former generation mentions the following method of using the Bible in school :—Two or three times in a week, he told his pupils to study hard thirty minutes, and then they might lay down their books and he would tell them a story. He always selected a story from the Bible, and related it in a familiar, but serious and dignified style. When he had finished, he would ask the scholars if any of them recollected to have ever heard or read the story. Sometimes a scholar would recognise it, and sometimes not. They were then told to turn to a certain chapter and verse, and read the story for themselves. By this means a very great desire was awakened among the children to read the Bible *through*. At the close of his school one winter, he found that several children had begun to read the Bible in course ; some had gone almost half way through. Among the children that winter that were most eager to read, were two or three from the family of a Deist, who was opposed to employing this man to instruct. At the close of the school the Deist voted to employ him a month or two longer, and proposed raising his wages five dollars per month, provided he would not stay without. He said he found the children *would learn*, and he was willing they should read the Bible, if the teacher would make good scholars of them.

Similar to this was the method adopted by another teacher, contemporary with the former. On Saturday he would tell the children some singular fact, and request them to find the story, and read the chapter containing it on Monday, instead of the usual reading lesson. One object was, to induce the children to spend their Sabbaths in searching the Scriptures. It had the desired effect. His lessons were given out in this manner : "You may find the chapter that tells about the king whose eyes were put out;" or, "the chapter that tells about the king's son who was lamed by the carelessness of his nurse;" or, "you may read about the captain who was cured in consequence of what a little captive girl told him of the ability of a prophet to heal him."

There is another method that has been adopted with very beneficial results. If a child is angry, or if any scholar exhibits a contentious spirit, let a class read on the occasion selections of Scripture touching that subject; or if any scholar tells lies, is disobedient to parents, or is indolent, or profane, or conducts in any way improperly, appeal to the law and testimony of God on the subject, and require the offender, or the class to which he belongs, to read an appropriate selection from the Bible. Selections should be made by the teacher at his leisure, and kept in readiness.

If the Bible is used somewhat in the manner now recommended, it will not fail to produce a beneficial effect upon the consciences, the passions, and upon the intellects of the rising generation. In schools where the Bible is used, and acknowledged as the standard of morality and religion, as containing the principles of *Common Law*, there will be more order and quietness; the children will be more easily governed, and will make greater proficiency in their studies. It seems that the human mind, while the powers of the intellect are unfolding and strengthening, need the influence of the Bible to curb the passions, and throw light upon the conscience. If facts prove the truth of this position, as I think they do, then the theories spun in the study of speculative philosophers, against the use of the Bible, fall at once. I know teachers, who, by the aid of moral power, by moral instruction and example, have succeeded well in promoting the intellectual improvement of the young, when it was plain that they had not mental vigor enough to sustain themselves.

What is true of schools is true of individuals; every man needs that influence which the Bible is fitted to produce, in order to give a proper balance to his mind, and to cast light upon the path of duty. Sir William Jones was in the constant habit of studying the sacred volume; Boerhaave spent the first hour of each day in reading the Scriptures. It may be said of Milton, Locke, Matthew Hale, and many others distinguished for their scientific

and literary attainments, that they were constant and delighted readers of the Bible.

It is pleasing to know that so many teachers are inclined to watch over the morals as well as the minds of children. It is a sound doctrine, that "the fear of the Lord is the beginning of knowledge." In order to derive the greatest possible benefit from such instruction, and that benefit without which New England, and all the States in the Union, will sink in the scale of moral worth, parents must feel its importance more deeply. If they can teach them the Scriptures at home, still it is important, that he who informs the understanding, should at the same time attempt to improve the heart. If parents only preferred teachers who would educate the whole soul of a child, the emotions and affections, as well as the memory, reason, and imagination, and would signify that preference, teachers, I have no doubt, would qualify themselves for that department. As it is, they give moral instruction or not, as they please. I know a small town in this State that formerly furnished many school-teachers. Within twenty years, two of their teachers have been laid in a drunkard's grave, another has been put into the State's Prison, and two others have embraced infidel sentiments. Wo to the youth of New England, if such men are to be their teachers!

Plutarch says, respecting the customs of the ancient Greeks, "It is our fashion to discuss whether virtuous habits and upright living can be *taught*; we also wonder that skilful orators, good architects, and navigators are so plenty, while *good men* are known only by report; they are as rare as giants or Cyclops. We are taught to play on musical instruments, how to read, to put on clothes, and to prepare food; but the object for which all this is done, to wit, *to live a good and useful life*, remains untaught." Is it not too true, that *how to live a good and useful life*, too often remains untaught in the Common School? How few teachers, when asked what they do in their profession, can say, "I teach the children of my country to like that which is good!"

THE SCHOOL ADVERTISER NO. II.
AUGUST, 1839.

THE SCHOOL LIBRARY.

MARSH, CAPEN, LYON, AND WEBB,

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ARE NOW PUBLISHING, UNDER THE SANCTION OF THE MASSACHUSETTS BOARD OF EDUCATION, A COLLECTION OF ORIGINAL AND SELECTED WORKS, ENTITLED, 'THE SCHOOL LIBRARY.'

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The plan will embrace every department of Science and Literature, preference being given to works relating to our own Country, and illustrative of the history, institutions, manners, customs, &c., of our own people. Being intended for the *whole* community, no work of a sectarian or denominational character in religion, or of a partisan character in politics, will be admitted.

The aim will be to clothe the subjects discussed, in a popular garb, that they may prove so attractive, as to lure

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The project is one of great extent, and vast importance; and, if properly carried out, must become of inestimable value to the young. Whether the anticipations of the Publishers, with regard to it, will be verified, time must determine ; but from the intellectual and moral, theoretical and practical character of those who have engaged to aid in the undertaking, they have good grounds for presuming that much will be accomplished, and that by their united efforts many obstacles, now existing to the mental, moral, and physical improvement of youth, will be removed, or at least be rendered more easily surmountable.

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VOL. I.—WINTER.

I. SUNDAY.—*Goodness of God to his Rational Creatures.* The Character impressed on Nature—Compensation. Contrivance.

COSMICAL ARRANGEMENTS.

Globular Figure of the Earth. Circulation in the Atmosphere and Ocean. The Atmosphere. Ignis Fatuus. II. SUNDAY.—*General Aspect of Winter.* Phosphorescence. Aurora Borealis. Meteoric Showers. Variety of Climates. Practical Effect of the Commercial Spirit produced by a Variety of Climates. Adaptation of Organized Existences to Seasons and Climates. III. SUNDAY.—*The Omnipresence of God.* Adaptation of Organized Existences to the Tropical Regions. Adaptation of Organized Existences to Temperate and Polar Climates. The Balance Preserved in the Animal and Vegetable Creation. Night.—Its Alternation with Day. Sleep. Dreaming. IV. SUNDAY.—*The World a State of Discipline.*

THE STARRY HEAVENS.

General Remarks. Gravitation and Inertia. The Planetary System. The Sun as the Source of Light and Heat. Motions of the Planets. Resisting Medium. V. SUNDAY.—*Divine and Human Knowledge compared.* The Satellites. Relative Proportions of the Planetary System. Distance of the Fixed Stars. Immensity of the Universe. Nebulæ. Binary Stars.

THE MICROSCOPE.

VI. SUNDAY.—*Discoveries of the Telescope and Microscope compared.* Wonders of the Microscope.—Infusory Animalcules.

HYBERNATION OF PLANTS.

Plants and Animals compared. Adjustment of the Constitution of Plants to the Annual Cycle. Physiological Condition of Plants during Winter.

HYBERNATION OF INSECTS.

Instinct. VII. SUNDAY.—*On Seeing God in his Works.* Reason in the Lower Animals. Eggs. Various States. Bees. The Snail. The Beetle. VIII. SUNDAY.—*Greatness of God even in the Smallest Things.*

MIGRATIONS OF BIRDS AND QUADRUPEDS DURING WINTER.

Birds. Birds which partially migrate. Quadrupeds.

CHRISTMAS-DAY. NO SEASON UNPLEASANT TO THE CHEERFUL MIND. IX. SUNDAY.—*Proofs of Divine Benevolence in the Works of Creation.*

MIGRATION OF FISHES.

The Sturgeon, the Herring, the Cod, &c. Cetaceous Animals. Migration from the Sea into Rivers. Migration of Eels.

NEW-YEAR'S-DAY.

Migration of the Land-Crab. X. SUNDAY.—*Winter an Emblem of Death.*

HYBERNATION OF QUADRUPEDS.

Clothing. Storing Instincts. Torpidity.

HYBERNATION OF MAN.

Privation stimulates his Faculties. Provisions for his Comfort. Adaptation of his Constitution to the Season. XI. SUNDAY.—*The Unceasing and Universal Providence of God.*

INHABITANTS OF THE POLAR REGIONS.

The Esquimaux. Food and Clothing. Dwellings and Fire.

FROST.

Provision for causing Ice to Float on the Surface. The Expansive and Non-conducting Power of Ice. Amusements connected with it. XII. SUNDAY.—*Winter not Monotonous.—Boundless Variety of Nature.* Effects of Frost in the Northern Regions. Agency of Frost in Mountainous Regions. Hoar Frost.—Foliations on Window-Glass, &c. Beneficent Contrivances relative to Snow. Sagacity and Fidelity of the Dog in Snow.

GEOLOGY.

Its Phenomena consistent with the Mosaic Account of the Creation. XIII. SUNDAY.—*The Difficulty of Comprehending the Operations of Providence.* Successive Periods of Deposit. Successive Periods of Organized Existences. State of the Antediluvian World. Indications of the Action of the Deluge at the Period assigned to it in Scripture. Cuvier's Calculation respecting the Deluge. Effects of the Deluge on the Present Surface of the Earth. XIV. SUNDAY.—*The Deluge a Divine Judgement.*

VOL. II.—SPRING.

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General Character of Spring in temperate Climates. Increasing Temperature of the Weather, and its Effects. Color and Figure of Bodies. Mountains. Rain. Springs. I. SUNDAY.—*Advantages of Vicissitude.* Rivers.

REPRODUCTION OF VEGETABLES.

Vegetable Soil. Vegetation. Preservation and Distribution of Seeds. Long Vitality of Seeds. Developement of Seeds and Plants. II. SUNDAY.—*Analogy of Nature.* The Vital Powers of Plants. Flowers.—Their Form, Color, and Fragrance. Their Organs of Reproduction, and their Secretion of Honey. The Violet.

REPRODUCTION OF ANIMALS.

The Animal Structure.—Cellular Texture—Membranes, Tendons, and Ligaments. Secretion, Digestion, and the Circulation of the Blood. III. SUNDAY.—"*The Same Lord over All.*" The Animal Structure. Gastric Juice. Muscular Power. Nature of the Proof of Creative Wisdom derived from the Animal Frame. The Lower Orders of Animals. The Higher Orders of Animals.

INSTINCTS CONNECTED WITH THE REPRODUCTION OF ANIMALS.

General Remarks. Parental Affection. Insects.—Their Eggs. IV. SUNDAY.—*On the Uniformity or Sameness in the Natural and Moral World.* Insects.—Care of their Offspring, exemplified in Bees and Wasps. The Moth. The Burying-Beetle. The Ant. Gall Flies. Deposition of Eggs in the Bodies of Animals, and in Insects' Nests. Birds.—Their Eggs. Prospective Contrivances. V. SUNDAY.—*On the Domestic Affections.* Birds.—Relation of their Bodies to external Nature. Pairing. Nest-building. The Grossbeak. The Humming-bird. VI. SUNDAY.—*Regeneration.* Birds.—Nests of Swallows. Hatching of Eggs, and rearing the Brood. Quadrupeds.—The Lion. The Rabbit. Instincts of the Young.

Man.—Effects of protracted Childhood on the Individual. Effects of protracted Childhood on the Parents and on Society. VII. SUNDAY.—*On Christian Love.*

AGRICULTURE.

The Difference between the Operations of Reason and Instinct, as affording Arguments in Favor of the Divine Perfections. Origin of Agricultural Labor. Origin of Property in the Soil, and the Division of Ranks. Effects of Property in the Soil. Benefits derived from the Principles which Stimulate Agricultural Improvement. The Blessings of Labor. VIII. SUNDAY.—*Spiritual Training by Affliction.* Nature of Soils. Formation of Soils. Management of Soils.—Draining. Irrigation. Blair-Drummond Moss. Products of the Soil.—Dissemination of Plants. IX. SUNDAY.—*The Sower.* Dissemination of Plants.—The Cocoa-Nut Tree. Mitigation of Seasons occasioned by Cultivation. The Labors of the Husbandman wisely distributed over the Year. The Corn Plants.—Their Mysterious Origin. Their Distribution over the Globe. Wheat. X. SUNDAY.—*Sabbath Morning.* The Corn-Plants.—Barley, Oats, Rice, Maize, and Millet. Leguminous Plants.—Peas and Beans. Esculent Roots.—The Potato. Vegetable Substances used for Weaving. The Flax Plant. XI. SUNDAY.—*True Science the Handmaid of Religion.* Vegetable Substances used for Weaving. The Cotton Plant. Vegetable Substances used for Cordage.—Hemp. Vegetable Substances used for Paper.

ANNIVERSARY OF THE DEATH AND RESURRECTION OF CHRIST.

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The Power and Intelligence of the Creator. The Goodness of the Creator. The Use and Deficiency of Natural Religion.

VOL. III.—SUMMER.

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ANIMALS.

Connexion between the Vegetable and Animal Kingdoms. The Sensorial Organs. Sensation and Perception. The Argonaut and Nautilus. The Coral Insect. VI. SUNDAY.—*The Invisible Architect.* Insect Transformations—Cocoons—The Silk-Worm. Insects—Their Larva State. Their Pupa or Chrysalis State. Their Imago or Perfect State. The Building Spider. Spider's Web. VII. SUNDAY.—*Spiritual Transformation.* Insects—Legionary and Sanguine Ants. The Lion Ant—The Queen-Bee. Physiological Character of Vertebrated Animals. Reptiles—The Tortoise—The Serpent. VIII. SUNDAY.—*The Old Serpent.* Reptiles—The Saurian Tribes. Birds—Their Relative Position. The Bill. Their Power of Flying. Their Power of Vision. Their Voice. Their Selection of Food. IX. SUNDAY.—*The Ascension of Christ.* Birds—Their Gregarious Habits. Domestic Fowls—The Cock, the Turkey, and the Peacock. The Goose and the Duck. Birds of Prey—The Vulture. The Eagle. Predaceous Animals—Their

Offices in Nature. X. SUNDAY.—*Christ the Judge of the World.* Quadrupeds—Their Characteristics. Their Bodily Organs. The Bat. The Mouse. Ruminating—The Goat and Sheep. Sheep Shearing. XI. SUNDAY.—*Christ, the Good Shepherd.* Quadrupeds—The Shepherd's Dog. Ruminating—The Cow. Thick-skinned—The Hog. The Horse and Ass. The Elephant. Reflections on the Domestic Animals. XII. SUNDAY.—*The Destruction of the World, and the Renovation of the Human Frame in a Future State.* Fishes. Man—His External Structure. His Intellectual Powers. His Moral Powers. Physical Effects of Climate. Moral Effects of Climate. XIII. SUNDAY.—*The Confusion of Tongues.* Man—Human Language.

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RETROSPECTIVE VIEW OF THE ARGUMENT.

Adaptation. Future Existence. Discipline.

XIV. SUNDAY.—*The Day of Pentecost—One Language.*

VOL. IV.—AUTUMN.

PHENOMENA, PRODUCE, AND LABORS OF THE SEASON.

General Character of Autumn. Autumn in the City. Famine in the beginning of Autumn. Autumnal Vegetation. Progress of Vegetation in the Corn Plants. Harvest. I. SUNDAY. *Stability of Nature.* Gleaning. The Harvest Moon. Harvest-Home. Storing of Corn. Birds.—Their State in Autumn.

THE WOODS.

Their Autumnal Appearance. II. SUNDAY.—*The Powers of the World to come.* The Woods. Their Uses. Various Kinds and Adaptations of Timber.

ORIGIN OF THE ARTS.—Food, Clothing, and Shelter.

HUMAN FOOD.

Its Principle. The Moral Operation of the Principle. Its Supply not inadequate. III. SUNDAY.—*Christians "Members one of another."* Provision for the future.—Soil still uncultivated. Improved Cultivation. Means now in Existence. Vegetable and Animal Food. Fruits—Their Qualities. Drink. IV. SUNDAY.—*"The Bread of Life."* Milk. Wine. Tea and Coffee. Sugar. The Pleasures connected with Food. Comparison between the Food of Savage and Civilized Man. V. SUNDAY.—*"Give us this Day our daily Bread."* Agriculture of the Greeks.—Their Harvest. Agriculture of the Romans. Their Harvest. Progress of British Agriculture. Modern Continental Agriculture.

HUMAN CLOTHING.

Its Principle. Its Primitive State. VI. SUNDAY.—*The Emptiness of Human Attainments.* Its Ancient History. Commercial History of the Raw Material. The Silk Manufacture.—Its Modern History. History of Mechanical Contrivances connected with it. Rearing of the Cocoons, &c. The Cotton Manufacture.—Its Foreign History. VII. SUNDAY.—*The Intellectual and Moral Enjoyments of Heaven.* The Cotton Manufacture.—Its British History. Improvement of Machinery. Its American History.—Introduction of Steam Power. The Woollen Manufacture.—Its History. The Art of Bleaching. The Art of Dyeing.—Its Origin and Ancient History. VIII. SUNDAY.—*The Social and Religious Enjoyments of Heaven.* The Art of Dyeing.—Its Modern History. Its Chemical Principles.

ARCHITECTURE.

Its Principle. Its original State.—Materials employed. Tools employed. Its Modifications by the Influence of Habit and Religion. IX. SUNDAY.—*The Children of the World wiser than the Children of Light.* Architecture.—Ancient History and Practice.—Egypt.—Thebes. The Pyramids. India.—Excavated Temples. Central Asia.—Tower of Babel, or Temple of Belus. Babylon. Nineveh. Petra. Greece. X. SUNDAY.—*Divine Strength made perfect in Human Weakness.* Rome. The Gothic Style. Britain. Bridges. Aqueducts. Railways. XI. SUNDAY.—*An Autumnal Sabbath Evening.* Prospective Improvement of Locomotive Power. Lighthouses—The Eddystone Lighthouse. The Thames Tunnel.

CLOSE OF AUTUMN.

Miscellaneous Reflections on Autumnal Appearances. The Landscape at the Close of Autumn. XII. SUNDAY.—*The Fall of the Leaf.*

GENERAL SUMMARY OF THE ARGUMENT.

Government of the World by General Laws. Government of the World by a Particular Providence. Contrast between Savage and Civilized Life, as regards the Arts. As regards Domestic Comforts. As regards Commerce. As regards Moral Cultivation. XIII. SUNDAY.—"*The Harvest is the End of the World.*"

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CHAPTER VI.

Of Changing the Color of Materials.

Of Applying Superficial Color—Painting, Colors, Preparation, Application, Crayons, Water Colors, Distemper, Fresco, Encaustic Painting, Oil Painting, Varnishing, Japanning, Polishing, Lacquering, Gilding. *Of Changing Intrinsic Color*—Bleaching, Photogenic Drawing, Dyeing, Mordants, Dyes, Calico Printing.

CHAPTER VII.

The Arts of Writing and Printing.

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CHAPTER VIII.

Arts of Designing and Painting.

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CHAPTER IX.

Arts of Engraving and Lithography.

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Bricks, Tiles, Terra Cotta, Crucibles, Pottery, Operations, Stone Ware, White Ware, Throwing, Pressing, Casting, Burning, Printing, Glazing, China Ware, European Porcelain, Etruscan Vases.

A FAMILIAR TREATISE ON THE CONSTITUTION OF THE UNITED STATES, by the Hon. JUDGE STORY, L L. D., *Author of* '*Commentaries on the Constitution*,' *&c.*

LIFE OF DR. FRANKLIN.

SELECTIONS FROM THE WRITINGS OF FRANKLIN, by JARED SPARKS, L L. D., *Professor of History in Harvard University, Author of* '*the Life and Writings of Washington*,' '*the Life and Writings of Franklin*,' *&c .&c.*

CHRISTIANITY AND KNOWLEDGE, by the Rev. ROYAL ROBBINS.

The design of this Work is to show what Christianity has done for the human intellect, and what that has done for Christianity.

THE LORD OF THE SOIL, OR, PICTURES OF AGRICULTURAL LIFE; by Rev. WARREN BURTON, *Author of 'The District School as it Was,' &c. &c.*

SCIENCE AND THE ARTS, by the Rev. ALONZO POTTER, D. D., *Professor of Moral Philosophy and Rhetoric, in Union College, Schenectady, N. Y.*

The design of this Work is to call attention to the fact that the Arts are the result of *intelligence*—that they have, each one its *principles* or *theory*—that these principles are furnished by *Science*, and that he, therefore, who would understand the Arts, must know something of Science; while, on the other hand, he who would see the true power and worth of Science ought to study it in its applications. The work will be made up of *facts*, illustrating and enforcing these views—so arranged as to exhibit the invariable connexion between *processes* in *Art*, and *laws* in *Nature*. The importance of such a work requires no comment.

AGRICULTURE, by the Hon. JUDGE BUEL, of Albany, *Editor of 'the Cultivator.'*

This Work is intended as an aid to the *Young Farmer*, and from the known character of the gentleman who has it in hand, there can be no doubt but that it will be executed in a highly satisfactory manner. The following, among other subjects, will be therein treated of, viz.

1. The Importance of Agriculture to a Nation.
2. Improvement in our Agriculture practicable and necessary.
3. Some of the principles of the new and improved Husbandry.
4. Agriculture considered as an Employment.
5. Earths and Soils.
6. Improvement of the Soil.
7. Analogy between Animal and Vegetable Nutrition.
8. Further Improvement of the Soil.
9. " " by Manures, Animal and Vegetable.
10. " " by Mineral Manures.
11. Principles and Operations of Draining.
12. Principles of Tillage.
13 Operations of Tillage, &c. &c.

Due notice will also be taken of alternating crops, root husbandry, mixed husbandry, the management of pasture and meadow lands, the garden, orchard, &c.

Cuts, illustrative of the various operations spoken of and recommended, will be given.

GEOLOGY AND MINERALOGY, by CHARLES T. JACKSON, M. D., *Geological Surveyor of Maine and Rhode Island.*

STATISTICS OF THE UNITED STATES, by GEORGE TUCKER, *Professor of Moral Philosophy in the University of Virginia, Author of 'the Life of Jefferson,' &c. &c.*

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SKETCHES OF AMERICAN CHARACTER, by Mrs. SARAH J. HALE, *Editor of 'the Ladies' Book,' Author of the 'Ladies' Wreath,' 'Flora's Interpreter,' &c. &c.*

DO RIGHT AND HAVE RIGHT, by Mrs. ALMIRA H. LINCOLN PHELPS, *Principal of the Literary Department of the Young Ladies' Seminary, at West Chester, Pa., formerly of the Troy Seminary, N. Y., Author of 'Familiar Lectures on Botany,' 'Female Student,' &c.*

The object of this Work may be gathered from the following remarks of Mrs. Phelps. "A popular work on the principles of law, with stories illustrating these principles, might be very profitable to people in common life, as well as to children. The ward cheated by a guardian, the *widow* imposed on by administrators or executors, the *wife* abandoned by a husband, with whom she had trusted her paternal inheritance, the *partner* in business, overreached by his crafty associate, for want of a knowledge of the operations of the law,—all these might be exhibited in such a way as to teach the necessity of legal knowledge to both sexes, and to all ages and classes."

SCENES IN THE LIFE OF JOANNA OF SICILY, by Mrs. E. F. ELLET, *of Columbia, S. C.*

This is written with a view to young readers, and for the purpose of illustrating important historical events.

The Publishers have also in preparation for this Series, a History of the United States, and of other Countries, a History of the Aborigines of our Country, a History of Inventions, Works on Botany, Natural History, &c. &c. Many distinguished writers, not here mentioned, have been engaged, whose names will be in due time announced, although at present, we do not feel at liberty to make them public.

Among the works prepared, and in a state of forwardness, for the *Juvenile Series* are the following, viz.

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MY SCHOOLS AND MY TEACHERS, by Mrs. A. H. LINCOLN PHELPS.

The author's design, in this work, is to describe the Common Schools as they were in New-England at the beginning of the present century; to delineate the peculiar characters of different Teachers; and to give a sketch of her various school companions, with their progress in after life, endeavoring thereby to show that the child, while at school, is forming the future man, or woman.

It is not the intention of the Publishers to drive these works through the Press with a railroad speed, in the hope of securing the market, by the multiplicity of the publications cast upon the community; they rely for patronage, upon the intrinsic merits of the works, and consequently time must be allowed the writers to mature and systematize them. The more surely to admit of this, the two Series will be issued in sets of five and ten volumes at a time. Besides the advantage above alluded to, that will result from such an arrangement, it will place THE SCHOOL LIBRARY within the reach of those Districts, which, from the limited amount of their annual funds, would not otherwise be enabled to procure it.

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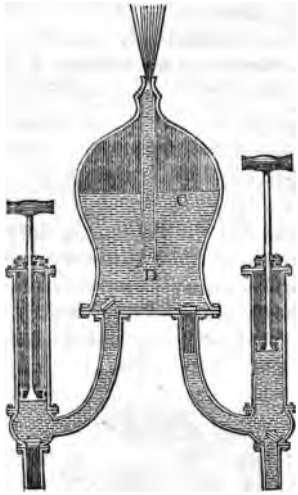
Annexed are Specimen Pages of the two Series.

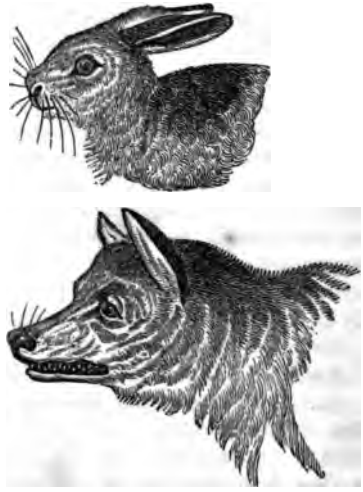


carried into the reservoir, and they fill it half full of water, C; the mouth of the pipe, D, which is to convey away the water, reaches into the water in the reservoir. As the water rises, the air is compressed: so that, although the pumps act alternately, the elasticity of the contained air acts uninterruptedly in pressing on the surface of the water, and raising it by the tube, D, in an equable stream. The elasticity of the contained air, fills up the interval between the actions of the pumps, and admits of no interruption to the force with which the water is propelled upwards.

Surely these are sufficient indications of the necessity of three powers acting in propelling the blood from the heart. The first, is a sudden and powerful action of the ventricle: the second, is a contraction of the artery, somewhat similar, excited by its distention: the third, though a property independent of life, is a power permitting no interval or alternation; it is the elasticity of the coats of the artery: and these three powers, duly adjusted, keep up a continued stream in the blood-vessels. It is true, that when an artery is wounded, the blood flows

The superior sagacity of animals which hunt their prey, and which, consequently, depend for their livelihood upon their *nose*, is well known in its use; but not at all known in the organization which produces it.

The external *ears* of beasts of prey, of lions, tigers, wolves, have their trumpet-part, or concavity, standing forward, to seize the sounds which are before them—viz., the sounds of the animals which they pursue or watch. The ears of animals of flight are turned backward, to give notice of the approach of their enemy from behind, whence he may steal upon them unseen. This is a critical distinction, and is mechanical; but it may be suggested, and, I think, not without probability, that it is the effect of continual habit.



[Heads of the hare and wolf, showing the different manner in which the ears are turned.—AM. ED.]

The *eyes* of animals which follow their prey by night, as cats, owls, &c., possess a faculty not given to those of other species, namely, of closing the pupil *entirely*.

It is difficult even for the imagination to conceive the feelings of such a man, at the moment of so sublime a discovery. What a bewildering crowd of conjectures must have thronged upon his mind, as to the land which lay before him, covered with darkness. That it was fruitful was evident from the vegetables which floated from its shores. He thought, too, that he perceived in the balmy air the fragrance of aromatic groves. The moving light which he had beheld, proved that it was the residence of man. But what were its inhabitants? Were they like those of other parts of the globe; or were they some strange and monstrous race, such as the imagination in those times was prone to give to all remote and unknown regions? Had he come upon some wild island, far in the Indian seas; or was this the famed Cipango itself, the object of his golden fancies? A thousand speculations of the kind must have swarmed upon him, as he watched for the night to pass away; wondering whether the morning light would reveal a savage wilderness, or dawn upon spicy groves, and glittering fanes, and gilded cities, and all the splendors of oriental civilization.

CHAPTER XI.

First Landing of Columbus in the New World.—Cruise among the Bahama Islands.—Discovery of Cuba and Hispaniola. [1492.]

When the day dawned, Columbus saw before him a level and beautiful island, several leagues in extent, of great freshness and verdure, and covered with trees like a continual orchard. Though every thing appeared in the wild luxuriance of untamed nature, yet the island was evidently populous, for the inhabitants were seen issuing from the woods, and running from all parts to the shore. They were all perfectly naked, and from their attitudes

residence of Martin Alonzo or Vicente Yañez Pinzon, in the time of Columbus.

We now arrived at the church of St. George, in the porch of which Columbus first proclaimed to the inhabitants of Palos the order of the sovereigns, that they should furnish him with ships for his great voyage of discovery. This edifice has lately been thoroughly repaired, and, being of solid mason-work, promises to stand for ages, a monument of the discoverers. It stands outside of the village, on the brow of a hill, looking along a little valley toward the river. The remains of a Moorish arch prove it to have been a mosque in former times; just above it, on the crest of the hill, is the ruin of a Moorish castle.

I paused in the porch, and endeavored to recall the interesting scene that had taken place there, when Columbus, accompanied by the zealous friar Juan Perez, caused the public notary to read the royal order in presence of the astonished alcaldes, regidors, and alguazils; but it is difficult to conceive the consternation that must have been struck into so remote a little community, by this sudden apparition of an entire stranger among them, bearing a command that they should put their persons and ships at his disposal, and sail with him away into the unknown wilderness of the ocean.

The interior of the church has nothing remarkable,

work of creation and the work of grace revealed in the word of God. Proofs corroborative of the authenticity of the Bible, have been gathered from those very sources which formerly were applied to by the skeptic for his sharpest weapons; and at this moment, (such is the security with which Christianity may regard the progress of knowledge,) there does not exist in our own country, nor, so far as I am aware, in any other, one philosopher of eminence who has ventured to confront Christianity and philosophy, as manifestly contradictory. May we not venture to hope that, in a very short time, the weak darts of minor spirits, which from time to time are still permitted to assail our bulwarks, will be also quenched, and the glorious Gospel, set free from all the oppositions of science falsely so called, shall walk hand in hand over the earth with a philosophy always growing in humility, because every day becoming more genuine. C. J. C. D.

TWELFTH WEEK—MONDAY.

VEGETABLE SUBSTANCES USED FOR WEAVING.—THE COTTON-PLANT.

THE cotton-plant, another vegetable substance, extensively used in manufactures, differs materially from that already described, in its properties, appearance, and habits. Instead of being generally diffused over temperate climates, it belongs more properly to the torrid zone, and the regions bordering on it; and instead of being chiefly confined to one species, as to its peculiar and useful qualities, its varieties seem scarcely to have any limit, extending from an herb* of a foot or two in height, to a tree†

* Gossypium herbaceum, or common herbaceous cotton-plant.

† Bombax ceiba, or American silk cotton-tree.—[The Baobab, or *Adansonia digitata*, an enormous and long-lived tree, also belongs to this family. But it is incorrect to call these trees "varieties" of the cotton plant. They are nearly allied to it, indeed, but they stand in different divisions of the great order of *malvaceæ*, or mallows; and the downy contents of their pods are of little use compared with true cotton. —AM. ED.]

Coup de main, (French term,) a military expression, denoting an instantaneous, sudden, unexpected attack upon an enemy.

Dulce et decorum est pro patria mori, It is delightful and glorious to die for one's country.

Effigies Seb. Caboti Angli filii Joannis Caboti militis aurati. As will be seen by the text, where this inscription occurs, (p. 121,) there is an ambiguity in the application of the last two words. The other part of the inscription, may be rendered, "the portrait (or likeness) of Sebastian Cabot, of England, son of John Cabot." *Miles*, or *militis*, means, literally, a warrior, or soldier, or officer of the army; and in the English law, sometimes indicates a knight. *Auratus*, or *aurati*, means gilt, gilded, or decked with gold. *Eques* means a horseman, or knight, who was frequently called *eques auratus*, because, anciently, none but knights were allowed to beautify their armor, and other habiliments, with gold.

En masse, in a body, in the mass, altogether.

Eques, and *Eques auratus*. See *Effigies*.

Fascine, (pl. *fascines*,) a bundle of fagots, or small branches of trees, or sticks of wood, bound together, for filling ditches, &c.

Formula, (pl. *formulæ*,) a prescribed form or order.

Geodætic, relating to the art of measuring surfaces.

Gramina, grasses.

Green Mountain Boys, a term applied, during the Revolutionary War, to the inhabitants of Vermont, (Green Mountain,) particularly those who were in the army.

Gymnotus, the electric eel.

Habeas Corpus, "you may have the body." A writ, as it has been aptly termed, of personal freedom; which secures, to any individual, who may be imprisoned, the privilege of having his cause immediately removed to the highest court, that the judges may decide whether there is ground for his imprisonment or not.

Hipparchus, a celebrated mathematician and astronomer of Nicæa, in Bithynia, who died 125 years before the Christian era. He was the first after Thales and Sulpicius Gallus, who found out the exact time of eclipses, of which he made a calculation for 600 years. He is supposed to have been the first, who reduced astronomy to a science, and prosecuted the study of it systematically.

Loyalists, Royalists, Refugees, and Tories. In the times of the Revolution, these terms were used as technical or party names, and were sometimes applied indiscriminately. Strictly speaking, however, *Loyalists*, were those whose feelings or opinions were in favor of the mother country, but who declined taking part in the Revolution; *Royalists*, were those who preferred or favored, a kingly government; *Refugees*, were those who fled from the country and sought the protection of the British; and *Tories*, were those, who actually opposed the war, and took part with the enemy, aiding them by all the means in their power.

Magnetic Variation, a deviation of the needle in the mariner's compass, from an exact North and South direction.

Master-at-arms, an officer appointed to take charge of the small arms in a ship of war, and to teach the officers and crew the exercise of

ring it all the time. Of course I do not make it every time it is wanted, for sometimes, when I want it extra good, I boil and stir it a full hour, and then I put it away in a close vessel and in a cool place. For Raymond, or for any one getting well, and free from fever, I put in a third wheat flour, and half milk. You see it is a very simple process, sir."

"Yes—simple enough. But it is to these simple processes that people will not give their attention."

Mary had the happiness of seeing Raymond sitting up before their parents returned, and when they drove into the great gate, and up the lane, he was in his rocking-chair by the window, watching for them. They had heard of his illness, and were most thankful to find him so far recovered. The Doctor chanced to be present when they arrived. "O, Doctor!" said Mrs. Bond, after the first greetings were over, "how shall I ever be grateful enough to you?"

"I have done very little, Mrs. Bond," replied the honest Doctor. "In Raymond's case, medicine could do little or nothing. Nature had been overtasked, and wanted rest and soothing. Under God, Raymond owes his recovery to Mary."

"O, mother!" exclaimed Raymond, bursting into tears, "she is the best sister in the world!"

"She is the best sister in the *two* worlds!" cried little Grace Bond, a child of five years old.

A source of true comfort and happiness is such a child and such a sister as Mary Bond!—a light

us, as soon as we are missed; let us keep on and perhaps we may find some other path."

The poor children proceeded on their course, unconscious that every step was taking them deeper into the forest, until, completely bewildered by the thick darkness, and overcome with fatigue, they could go no further. "Let us pray to God, and then we can lie down, and die in peace," said George; and the innocent children knelt down on the fallen leaves, and lisped their simple prayers, as they were accustomed to do at their mother's side.

"We must try to find some shelter, George," said Kate, as they arose from their knees, "this chill air will kill you, even if we escape the wild beasts." As she spoke, the light of a young moon which faintly illumined the depths of the wood, enabled her to discover a hollow log lying near. Tearing off some branches from the brittle hemlock tree, she piled them around the log, in such a manner, as to form a sort of penthouse; and, placing George within the more effectual shelter of the log, she lay down by his side. Worn with fatigue, notwithstanding their fears, the children soon fell into a profound sleep; and the beams of the morning sun, shining through the branches which formed their covering, first awoke them from their peaceful slumbers.

Their little hearts swelled with gratitude to the merciful God, who had preserved them through the perils of the night, and the morning hymn which was wont to resound within the walls of their

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